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THE ARYAN PATH

Sr K. M. Munshi

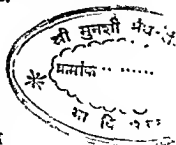
BY

KRISHNA KUMAR M. A.

ASSISTANT PROFESSOR OF PHILOSOPHY

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Fifty years after the Death of Dayananda.

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“ सत्यमेव जयति नानृतं
सत्येन पन्था विततो देवयानः ”

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आचार्य देवो भव.

Fore-Word.

The world offers us many things The objects and things it offers us are many as well as varied. They differ in value and quality


“ To choose aright in this earthly life we must know the values which it offers, and we must know them not only singly, but in the relations, which they sustain to each other and to the purpose of life as a whole •

The purpose of life as whole is not the same for every person at any time It is generally the same but it is not precisely the same It cannot be otherwise Every one has a different composition of impulses and talents a different outlook and gradation of desires It is a supremely difficult task to judge aright and to act rightly in any circumstances of life Moral and religious teachings solve the problem only in a general manner The guidance of teachers and teachings of sages only touch the fringe of the complex problems of life If they succeed at all they succeed to enable one to see the issues and to take one's life in one's own hands, in the light of their wisdom and thus, unless 'we become lamps unto ourselves as the Great Buddha asked his disciple Anand at the

time of his Nirwan, the difficulties of life will never be brought to a successful issue.

But however ultimately individual the battle may be, still the helping hand of saints and sages, of tradition and scriptures cannot be rejected. Bred and brought up in social environments, we cannot be only too foolish if we ignore the rich treasures of wisdom that we inherit. It is in that spirit that we must approach the immeasurably valuable store-houses of ancient wisdom. They tell us about the goods, about the values and about their inter-relations, both in theory and practice. They teach the art of life, both by precept and by example.

"How many things good in themselves have to be rejected because they do not further but defeat, more inclusive ends. As the builder values the stones from the quarry, not merely as individual specimens, but far more in their relation to each other and to the unified structure he would rear, so, in fashioning a life we cannot disregard its totality, measured both extensively by the span of years and intensively by the wealth of its experience. The moral effort to evaluate human interest becomes of necessity a re-valuation in the light of life's whole meaning and purpose" *

What are the values of  Inhabiting -

* pp. 180 181, 'ibid'

material body, the human spirit cannot do without a minimum of economic or material goods. Let us equip ourselves with the necessary abilities of body, mind and spirit, then, it will not be difficult to meet these economic wants. Ill or well, however we may be situated, we have to make the best use of ourselves i. e. of our body and senses, of our mind and intellect, of our temper and spirit. It is this manifold-self of man which needs a proper discipline and control. The claim of each self requires attention but without subordination and coordination of the claims of each to that of the other and to that of the whole personality, no life is possible. This subordination and coordination involves also the relative revaluation of the values of life.

The body inherits its vitality, and conditions of its growth are too subtle to be completely under conscious control. If we can keep it *clean and pure*, free from foreign matter or life-killing germs and bacteria of disease, we have done the best that is humanly possible. *Purity*, शौच is as essential for the mind as for the body. But this is impossible, if the senses are not well controlled. It is the riotous life of the senses that leads to various kinds of indulgences and to licentiousness. Thus इन्द्रियग्रह, *the control of the senses* is neces-

sary for maintaining the purity of body and mind. But a life of self-control must begin at the centre and not at the circumference. Hence, the control of the senses presupposes दम, *the control of desires*. Without such a central attitude of mind which can check and prevent the desires at their very roots, as they arise in the heart, the control of the senses is impossible for long. But no mere self-willed control of desires will last long, unless the heart is full of the light of wisdom and learning. The field of learning is vast and ever-expanding, but the intelligence and the wisdom which distinguishes a wise from a fool is necessary for a proper evaluation of desires, and a rational control of them. Thus धी, *wisdom* is a prime necessity of life and विद्या, *learning* is a great help in the growth and culture of wisdom. Both give us insight into the nature of our desires, into their value, and into that of our environments, and thus enable a man to rationally estimate these desires and thereby control them easily and perfectly. The intellectual values imply intelligence, learning and a proper use of both i. e. truth. सत्य, or *truthfulness* is thus not verbal but practical. It means love of truth and of righteousness. This is essential for the purification of the heart and for its upliftment. But all this is impossible of attain-

ment without धृति, or *patient perseverance* ; for, 'virtue is not only knowledge' or insight into the nature of the good, but, 'virtue is also a habit', and no habits can be acquired, no character formed without dogged-persistence. In this way the perfection of individual life is secured. But as social beings we need to regulate our relations towards each other. Let us be honest in our dealings with others. Let us make no attempt to steal away what they possess, their property and their fame, their honour and their power. Let us give to all what is due to each. अस्तेय indicates *honesty*, and in a sense, includes *justice* and *fair dealing*. But if others do not act thus towards us, let us not get angry but cultivate अक्रोध, for, without it one becomes rash and often acts very foolishly and meanly. *Freedom from anger* is impossible without cultivation of क्षमा, *forgiveness*. That is the highest virtue of which man is capable. Forgiveness implies trust in the wise governance of the universe, and in the righteous nature of the order that prevails. If, in spite of the best efforts of a man calamities come, and, what looks like injustice to him, is hurled at him by his environments and by other people, let him trust in God, and believe that all that happens is his lot because it is his due. Thus forgiveness implies *piety* or *Shraddha* अद्वा.

As Everett points out :—

" The intrinsic values of religion are found in the immediate worth of the psychical states which it evokes. These values include a feeling of submission to the world order, a sense of harmony and cooperation with its purposes, faith and hope in the triumph of good, and delight in the divine law."*

क्षमा, *forgiveness* implies such an attitude towards the powers that be. These simple rules for our perfection are summed up by Manu in his well-known *Shloka* thus :—

धृति क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

अहिंसा सत्यमक्रोधो दशकं धर्मं लक्षणम् ॥

The perfection of personality and expansion of the spirit requires an allround development of human powers, and a cultivation of all values in proper relation to each other. The message of Manu reflects that of the Vedic sages, who preach a primitive cult of a healthy materiality, of health and strength, of general increase of happiness and vitality but always rooted back in the one Universal Life *Brahma, Atma*. *

But we cannot trust Manu on all matters. While discussing the position of women in Manu, Babu Govind Dass says :—

* cf. pp. 124-127, *Hinduism* by Govind Dass

" We can thus see plainly that two distinct streams of thought are running through Manu, one liberal, humanitarian, equitable, a reminiscence of the Mantra period, and the other illiberal, inhuman, inequitable of a later degenerate day when the Medieval darkness of an untimely and unhealthy (instead of healthy) asceticism on the one hand and the gloom of constant wars, on the other, had begun to envelop fair India in their gruesome embrace ' "

Though the author of the above passage regards the cry ' Back to the Vedas,' as an impossible, harmful and mischievous cry, still he cannot but recognize the freer spirit of the Mantra period, the spirit of free and self expanding Aryans. He has to admit the simple, healthy and normal attitude of Vedic sages on many matters that concern the welfare of man. Religion is the eternal reaction of man to the eternal forces of natural and social environments, and these essays try to indicate how the wisdom of Vedic Sages is quite modern in its applications to problems of life, and its solutions are ever the same, if one can see with open eyes and can overcome the prejudices conventions and aberrations of degenerate days, the days of Pauranic mythology and Tantric ritual and excesses.

Though, we cannot sweep clean all that has

come to us through these six thousand years or more, yet without a supreme effort to revert to the simpler, healthier and more normal outlook of the Mantra period it will be almost impossible to face the difficulties of the situation and once again become members of an expanding and freedom loving race. Swami Dayanand Saraswati and the Arya Samaj stands for such a revival and it is in that spirit that these essays were conceived and written. The trend of progressive forces in the country indicates the right lead of Swami Dayanand Saraswati, however different may be the manner in which they try to deal with problems that face the Solidarity and Expansion of our society and rejuvenation and perfection of Hindu India. In the words of Babu Govind Dass :—

“Should not this glorious past spur us to throw off our sloth and our evil habits and practices and thrust back the decay that inexorable Nature has in store for all laggards, and regain our ancient, greatness and self-respect, and rise once more in the scale of Nations” *

Who else expounds the ‘glorious past’ more fervently than Dayanand ! Let us follow his lead on all essential matters, and without sticking at the letter, imbibe the spirit that moved him, for “the letter killeth and the spirit giveth life.” 1

First Chapter

MAN

I

Personality

WHAT are we ? We are all persons. Grammatically "persons" includes both sexes.

But philosophically it has a different and very important significance. Each one of us has an individual existence. Each brick is different from another only as a different space-occupying object. Apart from difference in this respect there is none other. But this principle of differentiation is more prominent in case of plants and animals. Yet we can hardly think of different plants or animals as different individuals, each having a separate existence in any moral sense of the term. They have no individuality in the sense of personality. In this respect we are different from animals. Personality sums up the dignity and responsibility of man. Animals have a class existence, they can

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be thought of as groups, but it is not so in case of human beings. Each man or woman has a personal existence.

Animals differ among themselves physically, and even in their mental traits. Some are plucky, others more timid. Yet they have no moral existence. Man alone is moral, they are non-moral. They are parts of nature, but man has a supernatural existence. As such human beings have a personality. They are persons i. e. each is an end in itself, each has an ideal, each has a value of its own.

What is personality? It is our whole being, not only the actual, but also the possible. It is the self in all its possibilities, manifestations and realizations of the various undeveloped potencies of a human being. The world is brought in relation to the self for the mutual display of the both, yet it is the self which has an intrinsic value while the rest is meant to serve its ends and purposes. *Prakṛiti* is to serve the interest of the *Ātman*, the universe is to be used for the growth, the joy and perfection of the self, its salvation, its self-realization.

Whether a life is well-spent or ill-spent is to be judged mainly by the growth and develop-

MAN

ment of the human person in its march towards the Goal, the evolution of its hidden powers towards fuller, completer and wider expression. Stability is the goal of animal existence. Even the animal is not devoid of experience by which it learns and profits. But an infinite purpose and a life with an ideal is peculiar to man. Animals can foresee very little. They live in the present. Man can see before and after. He wants to be what he is not. He pines for what is not. Brutes are influenced by the necessities of their momentary existence and live from hand to mouth; each moment requires its own effort and struggle. If animals or birds reveal any foresight it is instinctive, natural, not forethought and foreplanned. But with man it is different. He can look before and beyond and thus can span the gap of time by his wonderful imagination. He can build castles in the air and that is why he can build them on the ground. All progress and civilization is the result of such specialities of man. He does not live in the present and its immediate neighbourhood; he can take things for granted; he criticizes and judges; he evaluates them and wants to know the why and how of things, nay of his own existence as well as of the universe around him.

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Again, plants and animals both have life. Plants are the natural food of animals including man. A poet's imagination may pulsate with the charms of flowers and beauties of plants yet plants cannot claim any rights of life. Most men deny this right to animals, though the higher humanity has always refused to believe that animals are unconscious automatons or machines. They have a life and feel pleasures and pains. They can claim right of life. This is the utmost, they can claim. Man can use them for any purpose, provided he feeds them properly and does not starve them to death. But man wants more. No fellow man has a right to another man. His freedom to outgrow himself is to be respected. He can never be used merely as a means like animals. Like animals he claims the right to live and the right, freedom and opportunities to outlive himself, to outgrow, to expand. All these features of man can best be summed up by saying that he has a personality and the aim of life is to afford opportunities and provide facilities for his growth.

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II

Its Organization

The concrete human being has a more or less organised personality. Disorganization brings in disorder—mental and moral gear of his machinery is upset, but in a normal human person, there is more or less order, there is some arrangement in the different phases of his life.

We are embodied spirits. Bodily organization is the very basis of an ordered life and further progress. Its health is essential for the proper functioning and growth of man's powers. The flesh cannot be decried. It is holy and pure. It is to be used for holy and lofty purposes. 'A sound mind in a sound body.' A sickly body is good for nothing. Man can neglect it at his own peril. To look upon it as debasing, worthy of contempt, is to prepare for bondage, physical and spiritual. Let it be well looked after and used as a servant for the perfection of the inner man. It should not be indulged nor utterly neglected.*

Apart from the body, man has a threefold existence. He has his feelings and impulses which develop into emotions and sentiments. His know-

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ledge determines and is determined by what affects his sensibility. His activity is subservient to his knowledge and to his requirements. Organization of human life means a life of purpose and a proper expansion and coordination of purposes and aims of life in harmony with the chief goal, the complete and full realization of a 'Perfected Personality.'

III

Social Problem.

But man is not an isolated being like Defoe's Robinson Crusoe, he lives in a society and his very existence depends upon people around him. Progress of civilization has only brought to his mind the growing interdependence of man on man. Thus the growth of human personality is intimately connected with man's social surroundings. Hence the individual man must be so situated and placed in society as to obtain the best opportunities for self-expansion, to reduce the conflict between man and man, such that the expansion of society is in harmony with the progress of the individual, while each gets freedom to grow and thus contribute towards the march of humanity in its onward path.

Differences of personality are quite obvious.

MAN

Each is not a copy of the other, how much closely they may resemble. In spite of unity in essentials there is diversity in manifestation. Universe means unity plus diversity. Any scheme of life, organization of society, any method of education, and any ideals that guide man onward which ignores these differences in the nature and needs of different persons is bound to fail and if persisted in brings ruin, destruction, and even complete annihilation to those who blind themselves to the reality of things. History of extinct nations and civilizations aptly illustrates the point the futility of disregarding hard realities.

These differences are the differences of capacity and opportunities. Different persons have various tendencies, aptitudes and peculiar likings. These differences have to be recognized and a proper opportunity for their growth and discipline is to be provided. Tastes can be cultivated, interests acquired and wants created. Human nature is flexible. The Infinite within us makes it possible for us to do and be anything. But such possibilities are limited. If the self is to attain to its highest, each must be allowed freedom to follow the path of its growth of what is best in it to its final consequences.

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This is more or less determined by opportunities that one gets. Most of the social difficulties arise on account of the fact that most people are misplaced and thus the existence of a 'mute inglorious Milton', or a potential Buddha can neither be denied nor disputed. This results in loss both to the individual, as well as to the group of which he is a member. A perfect social organization should aim at minimizing chances of conflict and should see that no one is misplaced. The activity of man will thus assume different forms as it is determined by his inner capacities and outer opportunities which are given him by his society and his parents as his capital fund and the field of his activities.

Besides, we have differences of strong and weak personalities of attractive men and women on the one hand and of those who cause repulsion and disgust in others. There are some who strike us as grand and magnanimous. When we approach them we are struck dumb. They are noble and sublime they inspire awe and reverence. There are others who are mean and make us hate or pity them. All these differences and many others are noted by us. It is difficult to analyse personality fully. There is some inscrutability or

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mystry about it. That is one characteristic of personality that it can be felt, known, experienced but cannot be analysed, vivisected and dissected fully into clear cut details *

IV

Central Features

Character is the most important aspect of human personality with which we are all familiar. It is the centre, the core of a person. It is the actual, that phase of our existence which is developed and is being developed further. Formation of character is the aim of education. Development of personality is achieved through the growth of character. The potential is realized through the actual ; the infinite, the vast, is brought to express itself through the limited and finite

Disposition and temperament form the background of character. Organization of impulses and likes and dislikes lie at the foundation of progress in the formation of character. It takes two forms: organization implies a co-ordination of various purposes and impulses, a harmonious development; while evolution and progress demand

* Royce Gibson — *The Problem of Logic*. [Definability of Proper names]

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growth of the best in each of us — this requires subordination of the lower to the higher.

Character is the intentionally organized part of the self. This is second nature. The nature of man is changed into what he is and this is determined by the capacities which he has and the opportunities which he gets in life. A proper adjustment of one to the other ensures a smooth working, and attainment of the ideal, the harmonious growth of the whole along with the Realization of the Best in man *

V

The Problem of Life

The Problem of Life is that of Human Personality. Life in its various phases is to be so lived that growth of human nature is facilitated, furthered and fulfilled. The Highest Personality is God. God is the Ideal Person. He is the basis, and the goal, the perfection of all. *Dharma* is the Law of God. It is that which conduces in the best possible way to the evolution of Humanity both in its individual and in its collective aspect.

We have a life, a Personality, therefore we have a Law. This law is the *Dharma*, which

* Cf. *Personality* Weston's Ground Work of Ethics.

MAN

is to be discovered, understood and followed. Each one of us has to discover it for himself in order that it be really fruitful. But in this we are aided by tradition, by scriptures, by the wisdom of sages and the experience of ages. *Dharma* is thus eternal, it is everlasting. It is universal and yet the highest truth awaits the moment when each one of us will reinterpret it, understand it in the light of one's own experience and thus make it a one's own, the very essence of one's being, the principle of one's growth, at once the basis and the ideal of one's efforts and strivings.

Change is the very essence of our being, a permanent feature of our existence. The eternal nature of *Dharma* does not ignore Evolution. *Dharma* is not static. It is so in its essence but in its manifestation it is dynamic. If it were not it would not be the *Dharma*, the Law of growth, of progress, of development. It is to be reinterpreted from age to age, from person to person. Religious reforms and revival only mean reinterpretation. The Prophet of every age feels the conditions of his times and explains the eternal in the form and manner in which it is suited to the growing needs of his society, which will conduce to growth and stop disintegration. So far

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as he is correct, so far he is a prophet, a seer-*Rishi*. Variation in circumstances gives us the somewhat opposite emphasis which is placed on different aspects of this Eternal *Dharma* by prophets of different ages and people. This explains the sea-saw in Religious Revivals. But *Dharma* is Eternal. The Principle of growth, of Evolution of Personality, of the Realization of the best in each of us and in various nations and groups, is ever the same. Let us study the various phases of this Eternal Law, this everlasting *Dharma*, which conduces to the fullest manifestation and perfection of our human nature and of humanity as a whole.

Second Chapter.

THE BIRTH OF MAN.

DIFFERENCES of capacities, of aptitudes, of tendencies are more or less inherited. That a man or woman starts with good capital is determined by the conditions and antecedents of her or his birth and by the circumstances under which she or he grows. Nature and nurture make each one of us. This requires that man's Heredity and his Environment of early education must be such as to help him in the task of perfecting himself. Let us study in detail, the full meaning of the biological existence of man.

I An Animal

Whatever else man may be, he is an animal. Though he is more than animal, yet physiologically and biologically he is not different from his brother brute. "The origin and development of all animal life is the same. In fact, the development of plant life is on a similar plan. The origin of a human

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being is a cell, an egg. This cell is fertilized and through growth after fertilization begins dividing, building and taking on the form and semblance of a human being. All children have the same origin, the same development and the same pattern, yet no two are alike. Each has a distinct and different equipment from any of the others. The size of the body real and potential; the size and the fineness of the brain; the delicacy and the sensitiveness of the nervous system; the innate instincts upon which conduct mainly rests; the emotions which control actions and flow from the structure, in short, the degree of perfection and imperfection of the machine is all hidden in the original cell. No well informed person now thinks of questioning the fact that human characteristics of the human being, as of every other animal and plant are hidden in the germ or seed from which it sprang. The laws of growth and development which govern organic matter were not made for man and do not except man. Life begins with the cell and evolves with the pattern " *

Is this a too mechanistic view of man's birth ?
Is the 'Lord of Creation' on the same level with
any other animal ? Has he a no better origin than

* Crime, its Cause, and treatment by C. Darrow.

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a common brute ? The semi-mythologico-theological story of man's creation is now an exploded dogma. The reign of law is supreme. In his physical aspect man is no exception to the laws of physiology and biology. The age of miraculous intervention and magical creation is gone. Science is everyday widening the reign of law till it is found to be coterminus with the whole Universe. Even God manifests Himself in accordance with the Principles of His nature.

Does it in any way stand in the way of man's highest ideals ? Does it make man merely a part of mechanism ? Not in the least. 'Man must relate himself to his environments and the only safe guide that he can discover is the fact that there is a universal element in things. Instead of chance and caprice, everything is determined by uniform relations. This fact makes for the victory of man. This is how he comes to realize that 'knowledge is power' and expansion of science is becoming synonymous with control of natural phenomena. Moreover man is not one, there are many like him and if the world were so constituted as to permit special regulations in consideration of a man's peculiar necessities, often there would be conflict between the interests of different individuals and

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the result would be worse than at present. Now there is something definite which man can know and thus get the secret of rising above the forces that seem to belittle him. The universe is firm and, "This unyielding sureness of reality sometimes crosses our will, and very often leads us to disaster. Just as the firmness of the earth hurts the falling child who is learning to walk. Nevertheless it is the same firmness that hurts him which makes his walking possible - things are what they are, and we are to know them if we would deal with them and the knowledge of them is possible because our wish is not their law." * *

II

Nature

So, the new facts which advance in biological science places before us about the origin of man, in no way, belittle his existence. Rather, they open to him a fresh field for conquest. Can he determine as to what kind of additions he is to make to his stock? Centuries of experience have proved it beyond doubt that man can determine with practical accuracy the future nature of the crop or of the breed of his animals and plants or fruits.

THE BIRTH OF MAN

Science has put that practice on a firm basis. And now it becomes known to him, that the human breed is subject to the same laws of growth and development.

Heredity is an important factor in the make up of every man. "An acorn will inevitably produce the oak tree and it will grow true to its pattern. All seeds and cells will do likewise."* Influence of heredity is recognized by all and efforts have been made not without success to find the law of its working. The modern science of Eugenics is nothing but an outgrowth of biological knowledge about the matter. Eugenics formulate such principles which will best serve to improve the human breed. Its problem is two fold, negative and positive. In its negative aspect, sociologists are brought face to face with a most difficult social menace, the addition to the group of unfit children. There are many citizens in every state who suffer from different ills. Many of them are drunkards and the baneful effect of alcohol on the organic cell and the deformed growths to which it gives rise have been demonstrated beyond doubt. Alcoholism is the mother of various evils, nervous trouble, lunacy, physical disease and moral aberra-

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tions The constant use of other poisonous intoxicating drugs have no better effect. There are some who suffer from incurable and infectious diseases like pthisis and syphilis etc., which are equally transmittable to posterity. Modern cities with their slums afford an ample field for such diseases. The insane and the criminal is also a prolific member of the state. Nervous disorders and criminal tendencies affect the germ of life and may be inherited by future generations.

How is the state to solve this problem? The present arrangement keeps the state on the defensive. As soon as the health and habits of a man or woman take the form of acute and imminent danger to her or his fellows, it interferes. This interference takes the form of segregating such individuals from society for a temporary period. Hospitals, sanatoriums, jails and lunatic asylums are various places where such individuals are kept. Sometimes they are cured either perfectly or as is most often the case to such an extent as to make their stay amongst their friends not a menace or as troublesome as before. In many cases society has to make arrangements for their permanent lodgement, while most of them, specially criminals return to free life to begin

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their harmful adventures on a larger scale till they can be secured for re-admission to state's jails. Thus a permanently recurring and increasing expenditure is necessary for such purposes and even then the people of such a state are not safe.

Since recent years the problem of birth control is catching the attention of social thinkers, and world conferences are held. This is a purely economic problem while the control of and effective check to the undesirable additions to new generation is a social problem of very grave consequences to the people as it interferes with other's freedom to grow and develop. Besides the present expensive arrangements, the peaceful ordered life of society is often seriously disturbed by the existence and the activities of such dangerous citizens. In this respect, the recent reformatations and new movements to treat the prisoners in jails more humanely and thus reclaim them to useful and honest work are right steps towards the solution of the problem.

III

Control

There is a natural law of the Survival of the Fittest. It is working in its own sure and steady

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though slow way. Many sociologists impatient of the ills of society and taking their stand on Eugenics suggest various ways of elimination of the unfit.

There is a proposal for the permanent segregations of such people whom competent authorities declare to be incurable. Such people might be put, they say, each man separately, on some lonely islands, where they will have enough to eat, but will get no opportunity for procreation of the kind. Thus they will perish. Of course, a few new persons will be added but they may be similarly disposed of with much less expense.

The ancient Spartans discovered and employed a speedier method of destruction by exposing every new babe to such inclemencies of weather that only the fittest survived. Though they would thus grow a sturdy race of warriors but in their reckless experiments with human life, they themselves could not outlive — in spite of their peculiar device for race improvement — for long.

There are some sociologists who prescribe sterilization of such citizens, so that they may live in society but thus be made unfit to leave any further progeny. The suggestion seems to be extremely simple and ingenious, yet from the

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very fact that no state has tried the experiment, it seems its working if practicable will be very difficult

War is another remedy and Nietzsche thought it to be the best plan for the evolution of the superman.

The elimination of the unfit and the evolution of the fit, are the two aspects of the same problem and if growth of human personality is to be secured, some way must be found out of the present impasse.

Man is the most interesting study of man. Thinkers of all ages have spent a good deal of mental labour on problems that relate to the good of man. Plato in his "Republic" deals with this question. In the ideal state, there will be a law for the good of the whole. It will run thus—"That the wives of our guardians are to be common, and their children are to be common." Community of wives and children will imply community of property. This is not meant to encourage licentiousness but is planned for the purpose "that the best of either sex should be united with the best as often". There will be certain festivals for celebrating these temporary marriages and the braver and better youth will be

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allowed greater facilities of intercourse with women given them for "their bravery will be a reason that such fathers ought to have as many sons as possible" What about the children? "The proper officers will take the offspring of the good parents to the pen or fold and there they will deposit them with certain nurses who dwell in a separate quarter, but the offspring of the inferior, or of the better when they chance to be deformed will be put away in some mysterious unknown place, as they should be". Further, "they will provide for their nurture and will bring the mothers to the fold when they are full of milk, and other wet nurses may be engaged if more are required. Care will also be taken that the process of suckling shall not be protracted too long, and the mothers will have no getting up at night or other trouble but will hand over all this sort of thing to the nurses and attendants *

Such is the proposal of Plato, one of the greatest thinkers among ancient Greeks

* Plato, Republic Vol I. Jowett's translation

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IV

Nurture.

A little consideration will show that none of the remedies and plans detailed above can recommend itself to a modern thinking man as either practicable, useful or fit for legislation. 'Immoral' will be the indictment, and 'Inhuman' the charge that will be brought against them. They all treat human beings as animals and so much alone. It is not recognised that human personality requires freedom, as a necessary condition for its growth. Every human being is a person and as such nothing will appeal to him that is meant to crush his self-conscious, voluntary, free existence. He must have the freedom to initiate changes, control himself and learn by trial and failure. Whether other advantages will issue from such methods of evolution of the superman, the greatest defect in all of them is that they propose to bring about the annihilation of human personality with all its power of initiative and choice, and that is the most vital and noble part of our existence. To be brought up as better, stronger, and healthier animals appeals not a jot to man. His manhood, his humanity, his personality and his ethical existence must on no account be wiped out.

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But beside this chief ethical obstacle, there is a scientific flaw in some of these plans and suggestions. Too much is ascribed to the influence of Heredity. Nature and nurture are two elements that are responsible for the make up of a man. Eugenics and its votaries forget the influence of Environment in improving a man and they over-emphasize the influence of the first factor. But a close study of certain typical families in the United States of America for many generations has brought to light new facts which go to show that nurture and environment can do much in counteracting the effects of hereditary defects while judicious marriages can minimize the chances of the transmissibility of doubtful habits and traits of character to the future offspring. The problem that ought to be tackled by sociologists is to find ways and means for increasing the influence of nurture and for the adjustment of heredity to environment which is not an easy task for those who live unsheltered lives.

Many people go under either for want of nurture or because they get misplaced in wrong environments. Many go under because they find it impossible to fit a square peg into a round hole. In fact all civilization aims at such adjustment between

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a man's inner tendencies to his environment that he may have smooth sailing " Civilization is a constant building up of limitation around heredity, a persistent growth of environmental control as it progresses, or at least moves along "*

The sociologist must suggest such plans which go to make man more and more civilized and thus as he gains in the evolution of his personality he will be able to live as a better citizen and will leave behind him children worthy of his human nature. Many current laws are defective, they make the adjustment of the individual, especially the poorer and weaker ones, to his environment most difficult, if not impossible. Often he finds himself in the wrong place and the whole society against him. It is not our purpose, nor it is within the scope of our discussion to meddle with such legal problems which can only be dealt with by people of requisite legal learning and social wisdom. The best that we can do is to discuss its social, moral and religious aspects alone and this discussion will mainly centre round 'marriage' the basis of family life

* cf C. Darrow op. cit. p. 25

Third Chapter.

Marriage.

"Heredity is evident to every one except to those who are deficient in intelligence" "Evolution would be impossible without heredity and it would also be impossible if heredity were too rigid."* We want a combination of the conservative and the progressive forces. The child inherits much from its parents, but it has the power to vary from the stock. Without such possibility, there would be no scope for growth and evolution. The parents must unite to give birth to the future child. Animals generally take recourse to promiscuous intercourse, though examples of very strict monogamy are not wanting.

I

Among Animals.

"Among many of the animal species the sexual union induces admirable association, having for its object the rearing of young. In nobility, delicacy and devotion these unions do not yield precedence

J. I. Parsons, *Evolution Explained*, pp 50, 51

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to any human unions." "It is especially interesting to study the various modes of conjugal and familial association among birds," There are some birds absolutely fickle and even debauched, as for example, the little American starling ... other species, while they have renounced promiscuity are still determined polygamists." "Nearly all the rapacious animals, even the stupid vultures are monogamous. The conjugal union of the bald headed eagle appears even to last till the death of one of the partners" ... with the female illionis parrot, widowhood and death are synonymous, a circumstance rare enough in the human species, yet of which the birds give us more than one example When after some years of conjugal life a wheat-ear happens to die, his companion hardly survives him a month." "Bad fathers are rare among birds."* There is the same diversity among monkeys and carnivorous animals, some are monogamous, others are polygamous

Perhaps, except in cases of savage people, man has passed the stage of promiscuity. The "*Vammargis*" are perhaps a degeneration, if all that one listens about them be true Even they can

*"Evolution of marriage. Le Torneau— pp 19, 26, 27, 30.
Quoted by Edward Carpenter "*Love's Coming of age.*" pp 184 55

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and for the discipline of his young ones It is for the education and evolution of the married and their future progeny To avoid conflict to encourage fellowship, to secure the proper care of the young, and last but not the least to enjoin discipline and prevent the deterioration of sex desires into unhealthy and egotistic channels, for all this marriage is a great necessity

The various impulses that rise in man, find their coordination and thus their healthy fulfilment in social life in general and in the family in particular Man's memory is sharp his power of attention is great, his capacity of choice is one of the most dangerous but for the disciplining influence of married life, it is apt to degenerate into perversions of the grossest sort In the heyday of life when the passions are unbridled the softening influence of woman and the various needs that arise as a natural consequence of family life work greatly for the organisation of human personality by the subordination and coordination of the multifarious impulses of man and woman and ensures harmonious growth The tenderness and love towards the mate and newborn bring under control the various impulses, the free satisfaction of any of them would bring ruin to a person

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"Is not every man raised to a higher plane, when in love ? Will he not rise to greater heights of altruisms for his wife and children ? Does it not widen his sympathies ? Does it not soften the asperities of his nature ? Do not the responsibilities he has undertaken steady him and render him a more useful member of the community."* One who appreciates the possibilities of marriage cannot but recognize its steadying and elevating influence. Auguste Comte, the great French Philosopher, sums up the purpose of marriage in a most beautiful passage "Marriage joins two beings to the mutual perfecting and service of each other by a bond which no shadow of rivalry can darken; its essential purpose is to bring to completeness the education of the heart. Attachment in which it begins leads on to a spirit of reverence, and that to the practice of goodness, each spouse in turn being the protector and the protected — the one being richer in affection, the other in force. When two beings, so complex, and yet so different as man and woman, are united together, the whole life is barely long enough to know each other fully and to love each other perfectly."

* J. I. Paredas, op. cit., p. 97.

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But how is this lofty purpose to be served. How lust is to be transformed into love. They seem to be subtly interchangeable. "Perhaps the corporeal amatory instinct and the ethereal human yearning for personal union are really and in essence one thing with diverse forms of manifestation, there is some deep relationship between them."* This does not require any high and mighty methods of transforming lust into love, by killing the one and cultivating the other. Before such transmutability be a possibility, the young should be ready for such a noble aim. Like, our Lord Prajapati, they must have lived a life of discipline. If marriage is to lead to the real benefit of those immediately concerned, it must be preceded by a life of self-control and a knowledge of sexual physiology. The boy and girl must have lived the life of *Brahmcharya* which is essentially a life of discipline. The ideal age of marriage is after twenty five or thirty, for man, and sixteen or twenty, for woman. The ancient Indian sages fixed up such an age while modern scientific research confirms it. Those who can understand the purpose of marriage can find no reason to justify early marriages. They

* cf. Edward Carpenter, op. cit., p 7

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may have been useful, for the survival of man, millions of years ago or they may have been forced on a society under special circumstances as in case of the Hindus, but to seek to sanction them as ideal or holy, is to allow for the slow but sure degeneration and final extinction of the race. Such a society can not long keep its strength and vigour, and is destined to lead a slavish existence till the day of judgement comes. But man has wonderful elasticity, and experience is his great teacher. "Danger is a great teacher and makes apt scholars" *¹ Experience teaches fools ; and if any sense is left in such a society, it will soon discover its mistake unless it is fated to go for ever. "Boys from fourteen to sixteen, and girls from twelve to fourteen, arrive at puberty, and are capable of bearing children ... the instinct is a positive disadvantage, because the children of immature parents are usually of weak health and vitality," *² Nothing is holy which is against the laws of God, the natural laws are nothing else. Physiological knowledge has declared it in unmistakable terms that early marriage is a violence of laws of Man's growth and therefore a sin. The ancient

* 1 Hazlitt

2. J. I. Parsons, *op. cit.* p 73, 79

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Indians with their excellent system of medicine knew this, and so do the moderns. No sanction however well-meant and holy, can go against reality. Hell is paved, often, with good intentions and if a society justifies early marriage with the fullest belief in its sacredness, it is bound to go. For nations rise and fall, and finally vanish, if their existence becomes a menace to the evolution of Humanity, and a hindrance in the task of Prajapati, the Lord of the Universe.

So man must prepare for fulfilling this high trust by a life of discipline. Even after marriage a life of discipline is necessary. "Between lovers then, a kind of hardy temperance" is much to be recommended - for all reasons, but especially because it lifts their satisfaction and delight in each other out of the region of ephemerality (which too soon turn to dull indifference and satiety) into the region of more lasting things one step nearer at any rate to the Eternal Kingdom."

But this requires a knowledge of sexual physiology and a full appreciation of the purpose of this imperious craving in man, the sex desire.

America is a new country. The United

* Edward Carpenter, *op. cit.* p. 10-11

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States are a united conglomeration of various nations. It is a new race and has enough of fresh blood and vigour in its veins. All new problems catch the attention of its thinkers. Whether a knowledge of sexual physiology is an essential for its youths is a new question. Most of the thinkers on social matters agree to the necessity of such education. In the West people are greatly practical. Experiment is their final test. Experience is nothing but learning by experiment. In the short space of time that has elapsed between the rise of the problem and the present time, they have thought, experimented and discovered the truth — that a knowledge of sexual physiology is quite appropriately demanded before a couple is ready for taking upon itself the responsible discipline of marriage. Ignorance, in many cases, has led and is leading, to consequences that are undesirable, to unhealthy perversions, to disease, to moral bankruptcy, to disaster and final destruction. No society can remain immune from the evil effects of such neglect on its part. Education in such matters can well begin as early as possible. "That we should leave our children to pick up their information about the most sacred, the most profound and vital of all human

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functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deep-rooted unbelief and uncleanness of our own thoughts "Is the sex unclean. It is we, who have perverted its natural purpose, that find it so. The children can first be taught their relation to the mother and then to the father, by instructive lessons from botany, flowers, and fruits, till its wonder and greatfulness reveal, how deeply it appreciates the labours and trial of the parents. Whether we instruct the children or not, there is no doubt that at the age of puberty, the age when the boy and girl is growing into certain changes in his or her body, to neglect to explain it to them is to invite danger for them. They must understand their purpose and their significance Dr. Stall's series, "What am I to know" at various ages is one of those books which have found favour with readers young and old in U. S. A. and with all those who have come across such publications. "A child at the age of puberty, with the unfolding of its far-down emotional and sexual nature, is eminently capable of the most sensitive, affectional, and serene appreciation of what sex means (generally more so,

*, Edward Carpenter op. cit.

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as things are to-day, than its worlding parent or guardian), and can absorb the teaching, if sympathetically given, without shock or disturbance to its sense of shame — that sense which is so natural and valuable a safeguard of early youth.* That is the time for general knowledge of physiology and the sex instinct

In one of the Upanishads (Brihadaranyake) there is a fine passage in which instruction is given to one desirous of a son how to pray to various powers for fulfilling his desire. The language is serene and simple, though the author quoted above complains that 'even Professor Max Muller found it difficult to render the passage in English, so unclean are our thoughts about the sex'. There is no doubt that the ancient Indians had realized the value of such frank discussion of matters that are vital to the married couple as well as to the future generation. Some of the hymns of the Vedas refer to the purpose of the sexual instinct in a very simple and clear language, while the various lawgivers Manu and others refer to important facts of sexual physiology in their direction for the newly married couple as well as for a householder. Sushrut, the greatest

* Edward Carpenter, op cit.

authority on Indian Medical science studies the problem in all its phases. The age of marriage, the regulation of sexual relation etc. has had his close attention. On this point, the wisdom of the East and West, is in harmony and there is fundamental agreement. A comparative study of the two will be interesting and instructive both to the young and to the sceptic.

III

Indian Wisdom.

The ancient Indians had realized the truth and some of the ceremonies extant in their lawgivers and still current in some form or other, reveal the practical outlook of their sages in great contrast with the present day average dreamy Indian who has thrown the world into the delusion of Maya and is running after Brahman, but by neglecting the basis of all progress, discipline and a life rightly lived, he may run but can never reach the goal of perfection. To live a married life, to make it fruitful in the best and purest sense of the word, a revival of ancient customs which is in full accord with modern science and experience is but necessary. The different *saṅkharas* are the processes of influencing, purifying and disciplining the married couple and the child

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through them, and later on the child itself. The *Garbha-Dan*, the ceremony of determining the conception of the future baby, the preparation of the womb for taking the future seed of vitality from man's keeping and other ceremonies performed during the days of pregnancy, and later on throughout life, are chiefly meant to purify man and woman, so as to make them fit instrument for serving God's ends. Thus lust is transformed into love.*

Unless we can think of the purity of sex relations and thus while disciplining ourselves produce the wonderfully clean and elevating atmosphere of home-love, the future child is not to get the full benefit of pure heredity. The problem of the development of man, the evolution of the superman, the elimination of the unfit, seems to have been solved for us by ancient thinkers. They recognized the influence of heredity biological purpose and value of sex instinct, and asked the people to behave accordingly. Anything that lowers the vitality of parents influences the future children. "The germ cells from which children are formed are dependent for nourishment on the blood in both men and women, and after conception

* cf Atharva Veda, Kanda VI, III & Rigveda Mandal X

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the embryo is dependent entirely on the blood of the mother for its nourishment. Anything which deteriorates the blood of either parent before conjugation or of the mother after conception, will do harm to the child. Conversely the better the health of the parents, the better the health of the child.* All such matters had the attention of ancient Indian thinkers. Food, how it affects the procreative cells, self-control before and during pregnancy, the necessary physiological knowledge in all the details and last but not the least, the sublime ideal of marriage, makes it to be, beyond doubt, the real process by which humanity can progress forward and man is to find himself, a being transformed and purified.

This is an age of democracy, people are busy finding out the nectar through the various forms of legislation for the immortality and perfection of man. No nation was ever made in its legislatures, the real forge is the family and it is in the spiritualization and elevation of married life that the solution of many social ills can be found. The hoary-headed East and the young West are in fundamental agreement, and the day is nigh when the moralists and sociologists of all countries and nations

* J. I. Parsons op cit. p. 55.

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will unite to teach and educate the people of the world and thus bring about such a revolution in the thoughts of people that a consummation devoutly to be wished for, will be brought about, the union of heart, of purity and strength, of love and duty, and then the statesman and the legislator will be helping the growth of human personality.

IV

Forms.

But what form is this marriage to assume — religions sanction it in various ways. Modern Christianity is strictly monogamous. While Islam permits limited polygamy, it is also permitted in Hinduism and Buddhism though under certain restrictions.

What form ought this relation to assume should, from one point of view, be mainly determined by the proportion of sexes. If the females preponderate in any society, polygamy is natural under such conditions and will prevail in one form or other, in spite of all injunctions to the contrary. Whether you recognize it or not, polygamy is a fact in such a society. That is how it happens in the West. The number of divorce cases increases daily while every state manages its hospitals for destitute children. Of course such children suffer and start with bad capital and

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with social stigma on their forehead, which naturally hinders their following any honest calling as self-respecting men and women. Such an unnatural restriction provides bad heredity and unsuitable environment to the children born besides the injury to the moral dignity of persons forced to such illegal connections. Sooner or later the sociologist is bound to take up this interesting enquiry and find out the great and evil consequences of such unnatural circumstances. But to legitimize polygamy and give it a religious sanction irrespective of the exigencies of society, is grossly immoral and suicidal, for it defeats the purpose of marriage, the discipline of the soul.

There is no doubt that polygamous nations have conquered the monogamous ones unless there be some other advantages on the side of the latter. The conqueror can take the woman of the conquered and the lower vitality of a polygamous man helps the production of more males and thus makes up for the loss of men in war. This conduces to the survival of such a race in the struggle for existence. Yet such sanction is only required under special conditions. Even then, most of the men are compelled to lead a monogamous life on account of economic reasons.

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Polyandry seems to be natural under conditions where the females preponderate over the males. But close observation shows that it is very rare. Generally the birth of the children of two sexes is equal. We can discuss this question from another point of view. Man is by nature polygamous and woman is monogamous. Still man's desire for his wife and children and the biological necessities apart from economic troubles tend to make him monogamous. Polyandry leads to sterility and venereal diseases among women. So in the interest of the offspring and the race, monogamy is the best form of marriage. For a few more males are born than females and thus nature wants this. "The father of a family from one wife will have stronger children, will take more interest in his children (a polygamist may have so many children that he does not even know them individually) His energies instead of being dissipated among several women will be available for the work required for the support of his family, or for the benefit of his nation, or for the cultivation of his mind and the strengthening of his body by physical exercises, all of which are factors in the survival of the fittest. Among the higher animals and birds, in a wild state of nature, monogamy is

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more common than polygamy.*

Besides these biological advantages, moral advantage of monogamy are manifold. It alone can give one a real feeling of love, the unification of heart with heart. It alone provides the greatest discipline and thus transforms lust into love, combines duty and love, for complete fulfilment of duty is impossible under a different form of marriage. The children can get the most benefit only under such connection of man with woman. In fact a free society will allow all kinds of marriages and some men and women will like polygamy, but the imperious claims of heart will always tend to maintain the family life where two join to live a life of consecration, duty, fellow-feeling and love.

V

Sexual Equality.

But such ideal love and such perfect marriages are only possible when woman is no more a serf. She should be fit for economic independence and that is only possible when she is given equal opportunities for such education, growth and culture as best suit her genius. Men have become habituated to demand a higher standard of fidelity on behalf of

* J. I. Parsons, *op cit*, p. 87

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women. There is a biological reason for it, for Polyandry leads to venereal diseases and sterility and it might mean the unjust expenses for maintaining a bastard in the house. Still girls should be supplied with equal opportunities for growth physical, intellectual, moral and spiritual, and then alone can there be real love free from all taint of bondage of any sort whatever.

VI

Consanguinous Marriages.

In the end, we may refer to the fact that physiologically, consanguinous marriages have been found to add to the number of unfit children ; for the relatives are bound to have some defects and these are intensified in the children and the interest of the race requires that such marriages should not occur. Here again modern science and Aryan Law-givers are quite in agreement.

Fourth Chapter.

Education.

1

मातृमान पितृमान आचार्यमान्

THE education of the child begins with the mother. In fact there is a period in the existence of the infant when it is learning more as an unconscious result of its environment than as a consequence of some conscious educative process. Such unconscious influence goes back to the time and stage of existence where heredity and environment are hardly distinguishable. The duty of parents towards their children begins long before the child is born. Before the parents wish for a baby they are required to prepare themselves for this arduous responsibility. The preparation is both physical and moral. When the future child comes in the womb of the mother, the responsibility of both increases and continues to increase till the boy or girl has grown into a full woman or man.

During the nine months of her pregnancy, the mother's womb is the environment in which the

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future child is brought up. At this stage, her whole life is very intimately connected with it. Her physical, intellectual and moral existence is to produce everlasting and permanent effect on the life within her. The father can influence only indirectly by suggesting, advising and helping the mother in such a way that she is able to do her best in leading a life of such physical regularity, of such intellectual pursuits and of such moral ideas, ideals and practice which will go to form the child of their heart.

The science of Eugenics emphasizes the great importance and value of the influence that mother can exert on the to-be-born infant. The ancient Indian sages and the law-givers realized the truth and thus suggested, taught and planned out various ceremonies and observances which are meant to further the interests of the future human being. Mother can do so much during her pregnancy that perhaps all the teachers can hardly accomplish as much in the rest of the life of man. That is why Aryan Civilization enjoins greater reverence to the mother as being the foremost and most selfless educator of man.

Education is not a process of accretion, it is the unfolding of the inner self in the outer conduct,

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habits of body, of thoughts, of feelings. The foundations of later womanhood or manhood are laid by the parents and especially by the mother. The teacher can continue the process begun by her and can build on the foundations laid by them. They give the *Svabhava* while teacher and later environments only bring out its various manifestations.

Is heredity every thing ? Yes, for no men are absolutely devoid of all good, and *Svabhava*, the temperament and impulses inherited can be changed but by great difficulty. No. for man distinguishes between the good and the bad and has power to compare and choose. If in the empirical existence, man is bound down by the laws of nature, in his spiritual aspect, man has the power to create and initiate new movements which mixing with the whirl of previous forces try and succeed according to the laws working therein to create a new man. Conversion is an actual phenomenon of human life and no amount of narrow scientific hairsplitting can explain it away. As we have already said "Evolution would be impossible without heredity and it would be impossible if heredity were too rigid."*

* Parson, op cit. p 51. *

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II Plan

After its birth, the mother continues to be its chief educator, and home, its first school. All thinkers on educational problems agree that "Education begins at birth Neglected education cannot be altogether repaired and great efforts in life yield therefore indifferent results. This is in full agreement with general experience e. g. a person whose health has been undermined, when young suffers from the consequences all his life, even though he may take exceptional and extraordinary care of himself Morality is not singular in this, for it follows the general laws of human nature"*

In order to be fruitful, "education should be systematic. The parents must be aware of their material, aim and means. Above all things, there must be no curtailment of the natural and boisterous activity of early childhood." Education is the evolution of the inner into the outer and freedom is the very juice of all such growth.

Discipline has a value, but discipline must rise as the result of experience. "The child should neither be regarded as a plaything nor an object of

* Spiller The training of the child P. 9.

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compassion." Both these result in harmful indulgence and irregularity in the formation of habits. "Punishment should have no place in the home. Like the king, the child can do no harm, much less the infant." It is never mischievous and to punish children because they are restless, crying, is nothing short of brutal.

The parents and immediate helpers must know each other's mind and must act toward and treat the infant with a common purpose in view. Imitation is at its full swing in a child. Example is better than precept. If guardians set a good example the children are bound to follow. The example of children is especially infectious and if the eldest child has been properly brought up, it will act as the teacher of the rest and other children will cost very little trouble.

The children never mean to do wrong and "punishment and rewards are consequently out of place" Prohibitive commands arouse opposition while polite requests are easily granted "A genial, courteous request one is ashamed to deny" Punishments reveal lack of intelligence or intellectual laziness in the guardians With affection as the foundation, the home can be turned into a very paradise The playful spirit of the child will

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bring joy and light into the hearts of the parents and the whole task will pass away singing "Indefiniteness is the cause of much mischief in home education"* Children must know the wishes of their guardians in a definite way. Repetition is harmful while all instructions must be given in a friendly normal tone. Not only this, they must be taught to do every thing systematically and neatly, and every little detail should be taught by sympathy and example. "Wise parents settle their difficulties, like their bills, one by one, as they come and within a few days"* Haste makes waste, slow and steady wins the race. One thing at a time and that done well should be the guiding principle Indulgence would assist while non-indulgence would prevent the formation of a bad habit. A firm but calm resistance has an immediate effect The child knows at once that there is something necessarily to be abandoned Anger, peevishness spoil the case and the child acquires a bad temperament. Occasional exceptions may be welcomed for man is not a machine and freedom must be kept ablaze.

"A sunny temperament, an intelligent study of every new difficulty, an inflexible will and

* Epiller, op. cit.

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regard of the sensibility of the child and a desire to appreciate his viewpoint, all these will soon bring about the needed reformation. The policeman looks at the seamy side of life. The parents have a different duty, they are to aim at the good and not merely at the absence of the evil. 'Don'ts' should have no place in the home '*

III

Four Periods.

The life of man may be divided into four parts*

(1) From birth to the age of two and a half years it is the age of habit. Every thing depends upon the guardians. Habits of rising and sleeping, of eating, of playing and of clean, healthy, simple living get to be formed during this period. Simplicity and health should be the primary consideration. To persuade by jealousy, by teasing is harmful to the formation of character. Every thing should be done with a view to bring out the love of good, the desire to obtain it and the will to get it.

Constant occupation with some useful, instructive plaything will keep it out of mischief. Cooperation between different children is to be

* Spiller, op. cit

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encouraged, while the child is to learn early how to be helpful to his parents.

(2) From two and a half to that of seven, it is the age of obedience; sympathy and example joined to definiteness will facilitate the process

(3) From seven to the age of twenty it is a period of recommendations. The guardians and teachers should increasingly play the role of friends so that by the time the child grows into a man, he should be able to look upon his elders as his sincere friends and none others. Any other attitude on their part is bound to produce some distrust, some suspicion, which hinders the growth of independent character in the children and leads to much misunderstanding between the two.

(4) At an age when man comes to know his own good and bad and is able to direct himself, he should know that self-direction is not to be synonymous with rebellion from his guardians, but while that source of guidance will ever be at his disposal, he is to conduct himself in such a way as to relieve them of all unnecessary anxiety and allow them some rest and freedom. From twenty begins the age of self-direction and parents are to increasingly play the role of friends.*

* Spiller, op cit.

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IV

Freedom.

Indulgence and tyranny are both to be tabooed while freedom is to have fully play. "If children are only allowed to be children, to run, and play about and satisfy their curiosity it becomes" quite simple. Insoluble problems are only created if you try to confine them inside, keep them still or hamper their play. Then does the burden of the child, so lightly borne by its own childishness, falls heavily on the guardians." Again. "If a child is to have freedom for growth, it must have freedom to regulate its own life." Growth of freedom leads to growth of imagination and how much the world owes to the dreamers. To try to reduce everything to the customary is to kill life. "Those in authority are never tired of holding forth the possibility of an abuse of freedom as a reason for withholding it, but without that possibility freedom would not be really free. And the only way of learning how to use a thing properly is through its abuse." Like punishment rewards are not to be given, especially for moral achievements. "There is no harm in making gifts to children, but they should not be rewarded. It is not

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healthy for youngsters to be made self-conscious."*

V Books.

There are many who recommend the mastering of slokas and mantras at an early age. All learned in Sanskrit lore have a great prejudice for such memorising of holy texts. When books were few, pupils had to carry their books each in his memory and get its explanation from its teacher. Swami Dayanand recommends such a course. Though their meaning is not properly understood, yet they have healthy influence on the mind. The child's imagination builds up suggestions round such texts which work on the unconscious plane.

"The road which leads to knowledge, without going through the dreary process of understanding, that is the Royal Road." Again "but this much is certain, to be clear about the meanings of words is not the most important function of the human understanding. The main object of teaching is not to explain meanings but to knock at the door of the mind. If any boy is asked to give an account of what is awakened in him at such knocking, he will probably say something very silly. For what happens within is much bigger than what he can

* Tagore, *Reminiscences* p. 25 (Indian Edition)

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express in words. Those who pin their faith on University Examination as a test of all educational results take no account of this fact."¹

Tagore describes his emotions when he first repeated the Gayatri and he never understood the full meaning of the text, yet his eyes overflowed with tears. "The fact of the matter is that what is going on in the inner recesses of consciousness is not always known to the dweller on 'the surface'."

On the strength of his own experiences, he goes to give a new suggestion about children's books. His suggestion is worth quoting in extenso. "The watery stuff into which literary nectar is now diluted for being served up to the young takes full account of their childishness, but none of them as growing beings. Children's books should be such as can partly be understood by them and partly not. In our childhood we read every available book from one end to the other, both what we understood and what we did not, went on working within us. That is how the world reacts on the child's consciousness. The child makes its own what it understands, while that which is beyond it, leads it on a step forward."². Thus the personal experience

1. Ibid page 120.

2. Ibid page 77

3. Ibid page 112

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of one of our greatest Indians, who is making new experiments in education accord wonderfully well with those of ancient sages. Truth is eternal and like history ever repeats itself

VI

Medium

There is no dispute about the medium of instruction. Mother-tongue is recognised by all to be the best. It will suffice to quote here one passage from the same author. "It was because we were taught in our own language that our minds quickened. Learning should as far as possible follow the process of eating. When the taste begins from the first bite, the stomach is awakened to its function before it is loaded so that its digestive juices get full play. Nothing like this happens however when the Bengali boy (or Indian boy) is taught in English. The first bite bids fair to wrench loose both rows of teeth like a veritable earthquake in the mouth. And by the time he discovers that morsel is not of the genus stone, but a digestible bonbon, half his allotted span of life is over. While one is choking and spluttering over the spelling and grammar the inside remaining starved and when at length the taste is felt, the appetite is vanished

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If the whole mind does not work from the beginning, its full power remains undeveloped to the end "• That is why most boys, when they leave *their schools or colleges bid a final farewell to books* and study, and the education process that should have continued throughout life dies an unnatural death, but as a necessary consequence of the unnatural way in which it began its unnatural career. No educational reform which neglects this element can ever be successful and complete. Reorganizations of Universities will not mend matters and produce such scholars as can hold their own against foreigners. We must begin at the bottom. Let the foundations be well laid. Let students have the opportunity to acquire real taste for study by acquiring knowledge through their mother-tongue and real scholarship will follow as a matter of course.

VII Scope

"Literary" is the mark on the forehead of the present system of education in India. It began to supply clerks for the offices of the British E. I. Company and that purpose it continues to

• Ibid p 59

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two and indirectly aid the third. This is an age of specialization, but the time for it comes later. The foundations ought to be broad and deep, the top pointed and narrow. The child must be afforded opportunities of creating and developing interests in various directions if some of them are to serve as foundation for real achievements in some art or science later on. With no deep interest, the present day average scholar in India passes through unintelligent things without understanding, thus no real scholarship finds scope to develop. With wide interest, should be coupled practical needs of society. Theoretical study should be an outgrowth of practical interests. According to this plan, "geology becomes the study of the fertility of the plot: chemistry the use of lime and manures of all kinds of sprays and disinfectants; physics the use of tools, of pumps, the study of water lifts and oil engines; entomology the control of plant pests (ants, caterpillars and beetles) and disease (leaf curl, wilt and bacterial attacks); ornithology, the study of birds in their relation first to the garden plant and then to the world in general. Here there is no room for Nature study as an abstract subject, divorced from life and the needs of life, by boards of education

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which sit in cities and redommand questionnaires and examinations to suit their text books with reward to suit their examinations results. In life, the child has to face the mosquito, nightly, perhaps the bug or the flea, the bacteria of typhoid, of cholera, and small pox, as well as the forces of nature which attack his trees, his plants, and his live stock. Nature study is thus transformed into the study of Nature in relation to life and the daily experiences of life "§

'In short, practical life abounds in opportunities for learning tit-bits of various arts and sciences, to train the hand and the eye to some useful work, to feel and try to heal the ills of society on a small scale and thus to create interest which will be the foundations of later specialization on the one hand, while in after life, the life of the citizen will be a much larger life, full of varied interest and activities for the service of society.' The present system hardly serves the purpose "To try and build up an institution for its own sake only results in cutting off the children from life. If education means anything it must surely include the provision of means for experiencing every phase of adult life in embryo form. The school must be a laboratory not

* Ibid.,

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merely for absorbing knowledge, or for producing sheltered hot-house growth, but for giving out, for adventure into the realm of practical economics, and self-Government, of self-expression in the world of spiritual abstraction or human welfare.*

The West is making many experiments in the field of education. India, owing to her unfortunate position lacks the freedom to think for herself and initiate. The School of Tagore, the Ashram of Gandhi, the Vidyapith and the Gurkula, are trying, some with wonderful success, to break new ground in this field. The right system of education is in a large sense responsible for the healthy growth of any nation. There will be spirits who will rise above all difficulties, yet the average boy and girl does require such educational environments as can best bring out her or his personality, both to the good of the individual and to that of society. We do not want, one hidebound system as it prevails at present. With such a mass of people scattered over our vast continent, we require variety to suit and thus develop the inner genius of our various classes and sections.

Thus, we require a variety of experiments in this direction. And yet, every new school or

* Ibid.

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college wants to be a replica of some already existing, at least in its chief details. The future India is to be made more in her school than in her legislatures and conferences, and the greater the attention that is paid to honest and sincere effort in educational methods the better it is for our fuller growth as a great and ancient people.

VIII

For all.

The reason, why, compulsory education is necessary for the children of a nation is quite plain. Education helps the evolution of personalities. It brings out the best that is there in an individual. A right system of education and a large variety of subjects helps the individual to find out the peculiar interest which will further in an eminent degree, its growth and expansion. Only thus 'can the society, of which he forms a member, obtain the best services that he can render to it. Thus to avoid the loss of any power that be in a person and to provide opportunities to each and to all for self-expansion, the state has to provide compulsory instruction up to the primary stage, if not to the secondary stage.* Only thus can wastage of human power be checked and its expansion furthered.

* cf. Satyarthna Prabash, chapter III of Laws of Manu, VII, 152

Fifth Chapter

THE FOUR-FOLD WAY OF INDIA

I

Work.

THE weary traveller was inquiring about his destination. To his enquiries, no one responded in a satisfactory manner. He wanted to know when and where and how far, was the end of his journey? At last he met some reverend looking men who were hoary with age and who had travelled far and wide, and knew the anxiety with which a tired journey man looked forward to the termination of his troubles. But his astonishment knew no bounds when in reply to his questions, a look of curiosity and ridicule was all that he could get. Though given a setback by the coldness which faced him, yet his overexerted limbs forced him to press his queries. And do you understand gentle reader, what definite reply was he given? Well, all that he was told was that, there was no end to his

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journey on the earth below ? They said to him :-

"Exert yourself as well as you can. till over-exhaustion takes you, or your medical advisers force you to rest, for softening of the brain, paralysis, or some such fell disease threatens you or its approaches have already come within your view." That seems to be the ideal life in modern times. Retirement from the activities of life, its wear and tear, its passions and vanities, is not sought after by any but is forced on those who are not anyhow cut short in their race for life's goods, its weal and woe, its worries and enchantments.

And is it not due to this life of incessant toil and ceaseless endeavour that the westerners have the privilege to lead modern civilizations ? That activity is the only way in which human personality can manifest itself in variety of ways, no one can gainsay. Yet, how unnatural it all seems. The sun sets in the west, the birds of the forest and the beasts of the jungle go to seek shelter in their caves and nests, yet, the Son of Man has no rest. The theatre and the cinematograph begins its activity then. The dance and other functions of similar variety begin and end very late in the night. The State assemblies meet and decide the

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fates of peoples when the spirit of night stalks the world. With the invention of electric light, the chances and the temptation to work at night have increased manifold. The 'Day for work', and 'Night for rest', seems to be not an emblem of old wisdom but the reduction of a necessity to a wise saying. The primitive people in absence of any scientific and extensive means of lighting could think of no better thing. Yet to one, who can contemplate and see, how unnatural again. But the one is in keeping with the other. The end of sunshine does not herald the night of rest, nor does the approach of old age bring about the beginning of comparative comfort and loss of worry. In both cases the ideal seems to be to strive to one's best, work or play, till exhaustion overtakes the physical system.

II

Indian ideal.

In India we are familiar with a different and to some extent a contrary way of life. Work is a means, rest an end. Journey is the path that leads us to our goal and not to the grave alone. Modern feverishness is already awakening the thought of the considerate. The great strain

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which the nerves of an average citizen have to undergo in a modern city is telling heavily upon him and statistical enquiries prove it beyond the shadow of doubt that nervous breakdown is rapidly on the increase, and the wits of medical men are ever busy in coping with this increasing evil. But the evil lies deeper than its symptoms. The aim of life at its back brings about all this ruin. The process of growth and decay in the body necessitate a period of life, which should preserve a man's energy, and thus bring him health, comfort and bliss. How long will life be frittered away in the glow of passion and display of pride.

III

Four stages.

The four stages of life well known to us solves the problem. The *Brahmachari* is the student. It is a period of preparation. It is the time of growth. The bodily and mental powers require careful tending and culture. The seeds of moral life, when, sown in and during this early period, can bear fruits that will satisfy and nourish. Medical science and the sciences of Physiology and Psychology support the ancient knowledge of the Aryans that twentyfive is the lowest age for the

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termination of this period. The formation of habits, the acquirement of manners, and the acquisition of character, storage of energy and knowledge that will help a man through all thick and thin, make it necessary that these early years should be devoted to education in its deepest sense. The woman grows and attains to maturity earlier and perhaps, she can prepare herself for her struggle during that much period but even she benefits just as man does by a longer period of discipline, self control and preparation.

The real state begins with the householder. The students become the citizens. The division of four castes in fact refers to the householders. The student is none of them, though he is preparing himself for one or the other duty which he can occupy in the society, both to his, and to the benefit of the nation of which he happens to be a member. The interest of the individual and the group, both make it essential that every child should be given the necessary opportunity and facility for making himself fit for his own perfection and thus for the duties and responsibilities of a citizen. The Hindu Scriptures have rightly made it a part of the parent's duty that every child who has been endowed with requisite intelligence should

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undergo the life of a *Brahmacharin* and the consequent discipline which will best fit him for what he is to be.

There is another ideal. That one should remain a *Brahmachari* all through life. It is very fine and noble but a large class of people are in such a stage of progress that to force them to such a course produces far reaching re-actions, physical and moral. The ideal of celibacy is practicable only for a very limited minority of a people, the people who have realized by their personal experience something higher. For the rest, the best course is to enter a householder's state and thus enjoy the pleasures of that life along with the necessary discipline, till ripening experience and wisdom make him and her, see the higher vision, the vision of purity, of consecration to the Will of God, so that they are wholly absorbed and perfected in Him. To try it on a large scale, has always proved a failure. "As might be expected, history demonstrates that men and women living under these unnatural conditions, sooner or later, lose their spiritual life and succumb to immorality and materialism"*. The conditions of women in India under forced widowhood illustrates the same

* Cf. Parson op. cit. p. 94

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fact, while a large number of our present day ascetics are leading a life which can hardly be called a *pure life*. That is why ancient Rishis of the Upanishads always enjoined on their disciples the necessity of entering *Girhastha life*.

The householder's life begins. The citizen shares the life of the state. He enjoys its privileges and bears its responsibilities. Its problems are his problems, its worries make him anxious while its growth and prosperity is a source of his pride. The state and the nation expand in the expansion of its members, while the latter fulfil their law of growth in sharing its four-fold responsibilities. Corporate life is not so smooth in its working. Conflict is the law of being. Struggle is a necessity of life. The life of an individual is not free from it. There is struggle between various instincts, impulses and tendencies of man. In the groups various persons or smaller groups often represent opposite tendencies and cause struggle. The issues might become clear after discussion and talking or they might force a solution in the form of civil strife or war. Just, as an individual may ponder and decide or follow a hazardous path, taste the disillusioning fruit of experience and then retrace his steps. When passions run high, practi-

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experience can alone solve the problem, theoretical discussions can ill decide the issues. Be, as it may, the individual shares all these with the group. The householder enjoys the happiness and the discipline to which his society puts him. Duties and Rights go together. The reckless bachelor of modern times, the husbandless woman in the west, who cannot or will not marry and last but not least, the public woman, who has no perfect control over natural passions, and yet, who will not submit to the discipline of a family life, have no place in the Hindu morality. It is a case of rights but no duties, pleasures but no pains. Is it possible? Is it prudent? Is it wholesome? Perhaps, neither. That is why, the Aryan sages enjoined on every student to become a householder and rear up and educate a good family, lest he may be swayed by lower tendencies to seek satisfaction without the necessary purifying discipline.

IV

Fresh Discipline.

But, will this go on? Yes, says the modern man. Life is a chase without a game, a journey without a destination, a day without night, work

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without rest. You may get tired, you may get exhausted, you may stop for you cannot go on, you may be forcibly removed from this scene by stronger hands, but you have no haven where you can harbour and rest.

Not so, is the injunction of Manu and sages of India. The *Grihastha*, the householder, the person who is held by the attraction and the discipline of the house, one who is caught in the meshes of society, in the rise and fall of his passions, in the seek and hide of his impulsive tendencies, in the dance of his mental state, will retire to the woods. Let him have his solitude. Let him contemplate, and purify himself from the dross of social struggle. He will be a *Banaprastha*. The man had his experience. This experience must be digested and assimilated. Let him find out the law, and the rationale of life. The discipline and studies of a student prepare him for the life of a family man and of a citizen. Social activity is followed by a period of solitude and quiet contemplation of what he saw and heard, did and felt.

Man is a social being. Is this solitude natural? Where was a great man who could think out his message and plan his scheme of work amidst the play of social passions. The *Dharmashastra*

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therefore decreed that the man shall retire for a harsh discipline and purification.

Then follows the *Sannyasi*, the one who has given up. There arises the 'citizen of the world', one who has no ties and no attractions. The beauties of nature and its quiet proximity, and the workmanship of God — the man becomes filled with a new vision. Love of humanity and Love of God remains. The passions had their sway. The sense organs had their experience. Fools learn by experience, but there is no other way for the wise. The ideal for the wise was to be a *Yogi*, a *Sannyosi*, a free man, who claims no right and has no duties, placed upon him. The opposites have all lost their hold on him.

Paternal instinct, the acquisitive impulse and the tendencies of self-assertion and love, of recognition had their satisfaction. And even Fame, 'that last infirmity of the human mind' has now no hold upon him. The veil bursts out and the superman or the God-in-man has awakened from slumber.

"When no attachment does he find,

For action or for things of sense,

Renounce all formative will,

Then is he called the *Yog*-enthroned."^{*}

* Bhagwadgita, VI. 4

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"He who regardeth all alike
Lovers and friends and enemies,
Neutrals, relations, foreigners,
Righteous, unrighteous, he excels." *

Such is the Heaven of Bliss to which a man is to rise. What then ? The goal has been obtained, the prize won ! The rest of his life, the life of a *Jivan-Mukta* will be at the will of God.

"Thy will is my will " His body and mind become the vehicle of God's energy. He does, feels and knows as he is commanded by *Ishwara*, his *Atma*, the *Parmatma*, or the supreme soul. And different are the forms in which such a life will manifest itself.

V

Organization of desires.

A successful life is a life of purpose. There are various desires. To be at the mercy of the passing impulse, implies weakness of character. Character formation necessitates subordination of some desires to others. The systematization of purpose and the organization of impulses and desires thus becomes a great step in the evolution of life. Progress in life presupposes a revaluation

* Ibid, VI. 9.

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of values. The Four stages in life are appropriately suitable to serve the above referred requirements of human nature.

The *Brāhmcharin* is new to the world. Curiosity is his strongest impulse, knowledge and discipline become the chief aim of his life. With the advent of adolescence, the sexual and paternal instincts make their appearance. The family, is guided by the new purposes which are formed at the rise of new instincts. The citizen must be guided by considerations of social good. The discipline of society thus makes his life run a safer course. His experience at this stage of life becomes wider. He must have time to think on what has passed and get a new standard to judge himself and the struggle, through which he has just passed. The retired life in the jungles meets with these requirements. The solitude, the communion with nature, the *Tapas* of *Yoga* bring him a new consciousness. He obtains freedom from all shackles. The ultimate End, the Realization of the self, and of God, is thus attained. Born anew, with a new outlook on life and its problems, he prepares for *Sannyasa*, for Renunciation of selfish limitations and is ready for impartial observation, advice and guidance. Evolution of purpose go along with the

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growth of character till in the last stage of life, he becomes the highest Being, the self who has known the self.

VI

Conquest of ills.

Patanjali the author of the aphorisms of *Yoga* talks of five ills, the evils that are the plague of human existence. They are *Aridya*, *Asmita*, *Raṅ*, *Dveṣh* and *Abhiniveṣh*. Conquest of self implies a progressive attack on the limitations of life. The student begins with knowledge as its chief goal, the removal of *Aridya* or ignorance is his sole occupation. To know things as they are, remove all perverse and opposite notions, to get at the real nature of object and subject is his aim, the guiding purpose of this stage of life. This purpose continues throughout. But with growing strength, his purpose becomes complex. Obedience was his chief armour. Yet his life was a solitary life. Compared to the life of a family man, he had no struggle for existence, he had learned to be self-sufficient. Disregard for sufferings of others and absorption in studies has been his habit. To evolve further he must overcome this aloofness or *Asmita*, which is the bane of the present Hindu

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society. The divisions and sub-divisions of caste, and its fixity, the pride, which each sub-caste has in its customs of food and marriage make the Hindus so disorganized, as to be at the mercy of any attack on it from outside. Loss of political freedom and slavery is its essential consequence. Ignorance is no less prevalent. Superstition and Ritual is hardly distinguishable from Religion and Morality. How absolutely have we ignored the teachings of our sages and how mercilessly do we suffer its results ?

The family life brings about fellow-feelings and consideration for the sufferings of others. The *Grihastha* feels the ills of his family and tries to relieve them as best as he can, he serves and is served. Through them he becomes interested in the larger group, the city, and the state, of which he happens to be a member. To be successful, he often comes in conflict with others. Thus, he develops *Rag* and *Dwesh*, likes, and dislikes, love and hate. He is attached to those who help him in furthering his interests, and dislikes those who stand in his way. These limitations are yet to be overcome. Solitude and a life of retirement coupled with simplicity and calm contemplation of life's experience enables him to rise above these failings.

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Having no special ties, he can look with amusement on the pettiness which was the necessary consequence of his previous stage of life, and thus, had limited and narrowed his horizon and outlook.

The fear of Death is the greatest fear, the smallest insect loves life, strives against any attack on its existence. Fear of loss of property, of friends interest, of fame, ultimately resolves itself into the fear of Death, of the annihilation of chances of expansion, of the opportunities and means of self-manifestation, of the extinction of some portion of it. The highest evolution of character is unattainable without eliminating such a weakness. Fear begets cowardice and the coward is ever ready to violate the supreme Laws of Existence for his security, and safety. Impartiality, Justice and fairplay become impossible to a man dominated by this instinct.

The *Sannyasi* overcomes *Abhinivesh*, the fear of Death and thus becomes eminently fitted to be the guide and the leader of man. He knows that Death is a change as simple and as essential as any other.

"As dweller in this body sees,
Childhood and youth and age, forsooth,
So other bodies he assumes,

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VII

To suit all.

The Hindu Scriptures are not negligent of the needs of different personalities. In fact *Dharma* is the law of Evolution and the individual existence requires special modifications to suit each nature.

The better evolved natures, those who are gifted with special endowment as a result of Nature's bounty and their previous *karma*, they have the free option to proceed from the life of a student to the life of a *Sannyasin*. So did Shanker, and so did Dayanand and a host of others. And they did the right thing for themselves.

There were sages who developed another ideal of life. The preparation for *Sannyas* begins with *Grihaetha* life and the ideal of *Karma Yogi* developed in the *Geeta* and exemplified in the lives of Rama, Janak and Krishna, seems to be the result of reaction against those, who were led away by the form of *Sannyasa* against its spirit. The *Sattvic* state and the *Tamasic* existence have common appearances and the average man is prone to mistake the one, for the other. Exhortations of Lord Krishna seem to be specially meant for such mis-guided persons.

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who take their fears, and likes and dislikes for the morning rays of Spiritual life, as did Arjuna on the battlefield.

The Hindu Society at present, is being obsessed by this formal *Sannyasa*. The life and teachings of *Shankaracharya* have been so misinterpreted as to lead to the present inertia of the Hindu mind and its consequent degradation. The reform in India began with an attack on this listlessness. Swami Dayanand led the attack, Tilak, Arvindo Ghosh, Rabindra Nath Tagore and Gandhi have been following suit in stemming this laziness of centuries

VIII

Preparation Essential.

Again, *Brahmacharya* is the preparation for *Grihastha* while the *Banaprastha* is that for *Sannyasa*. Hindus, since long gave up both these stages of life on the whole. Babies and children began to be married or to be offered to ascetics to turn them into *Sannyasis*. And with what result ? The average householder leads a life of selfishness, superstition, and sensuality while the ordinary *Sannyasi* is no better. Discipline has been taken away, preparation out

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undertaken, sense of responsibility and love of duties is left undeveloped, while comfort and ease is the goal of life. The result is obvious. The salvation of Hindu Society lies in the revival of the fourfold way of life preached and practiced by the ancient Aryans, and promulgated by its sages and saints

Modern life is so complex and conditions now are so varied that with the exception of a few, a large number will increasingly find it impossible to pass through all these stages. That ideal is not meant for all but for those fit for it. The ideal of a *Karam Yogin* should be our goal. The first stage is necessary for all. The second should be purified by cultivating simplicity of habits and a public spirit; and thus slowly cultivate that spirit of detachment and *Anasakti* which is the essence of *Banaprastha* and *Sannyasa*. Mahatma Gandhi's life is a beacon light for all aspirers after purer and nobler life.

Sixth Chapter.

SOCIAL ORGANIZATION.

I

37 Social life.

MAN is essentially a social being. Even those who attach little importance to this life of clay recognise that society supplies the training which makes men purer and fit for higher existence.

It being so, philosophers of all ages have thought upon the problem and have tried to give us an ideal form of social organization. The writings of Plato are a classical example of this attempt. Even at the present day, this is one of the acutest problem with which statesmen are busy all over the world. The conflict that is visible between the classes and the masses has given rise to various forms of socialism and communism. The Trade-Unions try to solve this problem while the Soviet Republic of Russia is a drastic effort at evolving a better social organization. But time alone can tell its future. The extreme form in which the case for Bolshevism was put before the world has been modified to a great

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extent and no one yet knows what further modifications will be necessary in the interest of stability and progress.

These last are the two chief requisites of a good social order

"The world is governed by Religions " That can very well account for Bolshevie actions against Church or the Church's indictment of Tolstoy when he tried to interpret the spirit of Christ to the accredited authorities of Church and State in Russia of those days The extreme anxiety of Indian Muslims about Khilafat and the indifference of young Turkey about its fate speaks to the same end.

"When the Indians really believed that some of them were born from the head, other from the arms and others from the feet of '*Brahma*, their Divinity, they organized their society by distributing mankind into castes, assigning to one caste an inheritance of intellectual labour, to another of military and to others of service, and thus condemned themselves to an immobility that still endures, and that will endure so long as belief in that religious principle shall last "

"When the Christians declared to the world that all men were the sons of God, and brethren in His name, all the doctrines of the legislators

and philosophers of antiquity, tending to establish the existence of two races of men, availed not to prevent the abolition of slavery and a consequent radical reorganization of society "•

The problem still stands The white races cry for distinction from the black and the yellow races inspite of the spread of Christianity. The secular life is governed by separate principles and the Church cannot influence the policies of modern statemen.

II

Castes.

The problem of caste and untouchability is still the hardest nut to crack. Are Vedas the word of God ? Does God sanction such an ignominy ? Dayanand, the modern interpreter, affirms in the negative Besides idolworship the caste system was the pivot round which his discussions with his contemporaries centred What do the Vedas say ? Let us see their testimoney

Even the oft quoted Mantra to which Mazzini refers has a differeat import All human beings are born in one way The law of creation is the same Society is an organism. The march of

* p 72 Duties of Man by Mazzini

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civilisation implies increasing dependence of one upon the other. The aim, the goal, the ideal is not only to realise that we are brothers of one another but we are still more closely knit and bound. We are organs of one another. Different individuals may have, rather can have, separate existence, but not so the different parts of a body. In what more simple or beautiful way could this truth be brought home to the mind of man. Society is therefore, 'very appropriately compared to the body of man.

The *Brahman* may turn a philosopher, a scientist or a priest. He may assist the statesman in steering the ship of the state free from danger. The *Kshatriyas* will fit themselves for various duties that pertain to the administration of a country. There is no idea of lower or higher, mean or noble. It is that of function and interdependence. Every society always requires different strata of society. The learned and the wise stand for its head. The *Kshatriyas* or its warriors are its arms. The feeding and the wealth that brings nourishment to all its parts are its businessmen. The feet and legs are its support. They are the foundation, the basis, on which the whole superstructure stands. The division is

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exhaustive, but it is not exclusive. In fact, every man is all of them to some extent or is nothing. The scripture refers to principles of social organization rather to different groups or castes. They will act, and serve, executing the hardest offices. These may refer to the consumption distribution or production of wealth, or they may relate to state matters, civil, police or military. Again, they help the Brahmans in their various offices of getting and spreading truth. The Sudras are those who lead life of exertion, who have great physical powers of endurance and struggle. They are the right hands of society. The scientist will need them for putting his inventions into reality, the businessman requires them for planning and controlling his productive machinery while in times of peace and war, the warrior will depend upon them for constructing armaments and overcoming obstacles of nature in the fulfilment of his mission. We will have Brahmans of four classes. Those who look after the spiritual and moral development of man. Those who are the brains of the military, or of the businessmen and those who plan big engineering enterprises. The warrior may turn a statesman or a foreign ambassador, he may join the army and work in

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various positions or he may perform the humbler though no less important and essential duties of a policeman. The businessman will no doubt look to the prosperity of the state. The Sudra may deal in things that help the education of the nation or further its power, or keep every one in the society well fed and well clothed, healthy and strong, and last but not the least, he may join trade, in pushing forward those who are busy in surmounting difficulties of nature. The teacher will be a Brahman but all classes in society will have their own specialists who are peculiarly trained and meant for certain studies and not for others.

III

Necessity.

The four castes are necessary, because every one can develop according to the law of his life. We live, therefore we have a law of life. What we are, depends on our heredity as well as on our education. The basis of division in society is therefore determined on what we grow up to be. It is not our heredity alone. Temperament and education both contribute to our make-up. To base it on mere *Janam* is a travesty of truth and of

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experience. To ignore it and to overlook its influence is equally false. *Guna, Karma, and Swabhava*, are the threefold basis of our personality. Heredity gives us our temperament. But men and women are not stable, changeless creatures. Who has not seen children of opposite temperaments and tastes born in the same family. The existing caste system ignores the changes to which man is subject. The rise of saints and great religious reformers from all castes gives the lie direct to those who insist on birth as the basis of social organization. These examples are no exceptions to the rule, rather they are the prerogative instances, the glaring examples of the truth which illustrate the True Law. God's voice speaks through them again and again and yet we heed it not. Pride of place and power, vanity and prejudices have blinded us to the reality. Why cry against racial prejudice? Why weep over the tyranny of the bureaucracy? Why cry and agitate against foreign states when they do not let your brothers and sisters live on an equal footing?

They follow our principles. They do what we have been doing for centuries. As long as we have untouchables among us, as long as

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untouchability and touch-me-not-ism, and isolation and superiority of caste and creed, of blood and food, of whatever form and of whatever manner persists among Indians they shall remain to be regarded as pariahs of the Empire. Our leaders cannot but hang their heads in shame when their efforts meet with the crushing reply, "Look within," "Hypocrite cast first the beam from your eye, before you try to attempt to cast the mote from another's eye"

The greatest among us shall be those who serve most. Service is the privilege of the few. Let us hearken to the voice of saints and *Bhaktas*. Lord Krishna would accept to wash the feet of the guests of Yudhishtra. Hindus, look at Rama, (whom some worship as god-incarnate,) his feast at the Bhilnis'. Example is better than precept. We have both. Still we sleep. But the Law of God is infallible. It works and the mill of nature grinds slowly though surely and steadily. Our sins are upon our head. 'Do as you would be done by.' Remember, the words of Christ, to his disciples: "They should be the first among all who had contributed most by their labour to the good of all."

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IV

Coordination.

Association and cooperation are the foundations of society. Unity is an essential of growth. It is the flower which never flourishes in the soil of pride and vanity. No nation can grow nor can it prosper, unless it believes in what has been put so clearly thus by Mazzini the great soul of new Italy in his *Duties of Man* :—

“ Believe in the people, one and indivisible, recognising neither castes nor privileges, save those of genius and virtue, neither proletariat nor aristocracy whether landed or financial, ” and we may add neither by birth.

The whole problem resolves itself into the struggle for Rights Not Rights, but Duties “The sole origin of every Right is in a Duty fulfilled”. Says Mazzini. It is upon this principle that society is organised. Upset this principle and we bring conflict instead of cooperation. *Dharma* means the Law of Duty. Fulfil the Law. The Law of *Karma* has no other meaning. Deserve and Desire. Duty first and Right Afterwards. Once forget this and we give up the very rule of Progress. To live in society means to occupy one's rightful position in it.

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To occupy the position one is fit for will necessarily bring in its train its natural emoluments and privileges. Not to look to others around you but to oneself first is the root of all disorganization, of all deterioration and consequent degradation. To forget oneself is the best way to know oneself. To give up, to yield, is the seed of life. The mother gives herself up for her children. It must yield to the infant as separate existence before it can pride herself on her progeny. That is the law of creation, that is the rule of Society. Sacrifice, give up, pay what is your due, fulfil your duty, act upon your *Dharma*, and you shall grow and prosper. Those who shall lose themselves shall find themselves. The love of God and His blessings are not for the cowards, nor for shrinkers, it is for the brave. Cowards die many times before their death. The brave die but once and then they drink the cup of immortality. Selfishness and fear for what is ours, for our Rights, lies at the basis of cowardliness. "The brave shall win the fair". A Society based on Rights first, is a society doomed to social annihilation for it is one in which fear and greed rule, and where there is no courage, no bravery, there can exist no unity, no brotherly feeling and no existence. Existence

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means organization, unity, harmony and Life. Death is disintegration, and separation.

Association and cooperation are based on Love or fellow feeling, on a love for duties and not on greed and selfishness, nor on *moh.* on me and mine.

That is the real basis of the caste system, which was proclaimed by Dayanand from various pulpits in the face of all opposition and all persecution. The voice was the voice of the Scriptures, it was the word of God. The cry was taken, by those who followed suit. Till it rings in every heart, there can be no comfort in this land torn by dissensions of castes and creeds, of sects and parties.

"A Brahman is not only a teacher. He is only predominantly so ; that Brahman who refuses to labour will be voted down as an idiot. Similarly a Rajput without learning was good for nothing, no matter how well he wielded the sword. And a Vaishya without divine knowledge sufficient for his growth will be a veritable monster eating into the vitals of society as many modern Vaishyas whether of the East or of the West have become. There is thus no degradation attached to labour. The greater includes the less The Brahman is supreme for his life is simple and hard as that of

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an overworked labourer 'while his soul is full of supreme Bliss and of the Love of God,'*

V

Ahimsa.

Another extreme that has existed and still exists is that between violence and non violence. The Kshatriya, the warrior stands for it, if need be. The ascetic, the saint and the Brahman is ready to die. What then? What is the message of Christ? What was the mission of Buddha? Non-violence is the essence of Jainism and Buddhism? Very many pious Christians like Tolstoy and Romain Rolland stand for it. Is there any case for violence? Is the brute in man to die or to serve the man in him? What do the Scriptures say on that? What is the truth? What is the lesson of experience? Are we to reconcile, to harmonise, or are we to reject and suppress certain tendencies in man? Is mercy, *Kripa*, the supreme or the sole Law of Life? What is the value of punishment in the economy and struggle of life? This is an important question which no student of society can suppress, much less ignore.

* *Young India*, 17 July 1921 (The present grim struggle against untouchability is characteristic of the man.)

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The very fact that Vedas and ancient sages gave sanction to four divisions of society, the very fact that Nature implanted the instincts of pugnacity in the heart of all that live, show that they have some value.

The ordinary law of every land recognises the right of every citizen to protect himself, nay to kill in self-defence. To resist evil, courage is a necessity, a duty, a *Dharma*. The world is *Kurukshetra*, a battle-field. Struggle is as much a necessity as association, Creation and Destruction are two aspects. Have we a duty to further the one and never to cause the other, whether directly or indirectly? Is it possible? is it a duty?

“Hunger that is Death, they said, is the creator and master of this world, and they figured vital existence in the image of the Horse of Sacrifice. Matter they described by a name which means ordinary food and they said, we call it food because it is devoured and devours creatures. The eater eating is eaten, this is the formula of the material world, as the Darwinians re-discovered when they laid down that the struggle for life is the law of evolutionary existence.”*

*Arvindo Ghosh, *Essays on Gita* p. 50.

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Geeta is considered the synthesis, the juice, the milk of the Upanishads. The Vedas and the Brahmanas uphold the necessity of violence under certain conditions. The Upanishads and the Geeta are the texts chiefly for the ascetic and the Tyagi. And yet the author of Geeta, and its chief purpose make it absolutely clear that natures of the type of Arjuna find the law of their evolution in fighting as warriors.

The origin of every duty is twofold. It serves a double purpose. The society gets a benefit out of such fulfilment of duties and the individual fulfils the law of his being. Instincts supply the basis for discovering the right sort of duty which will discipline them and open a path for progress. Each of the four main divisions of society presupposes certain natural appetites and tendencies. The multifarious services which a man is called upon to do in society provide for each one of them the necessary discipline to rise higher, to develop and realize his manhood till the final "Consummation that is devoutly to be wished" is attained. The *Kshatriya* stands for such a path. The path of the battle is the path for his discipline. Who does not know Rajput chivalry? The knights of Europe were another example of such development.

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Some of the finest ideals of bravery and self-sacrifice are found in the Rajput fighters of Mohammadan India. Even the saintliest of persons will pulsate with life and emotion when he reads the accounts of their bravery. What character ! How noble !

Since the Buddhist reaction against the degradation of the Yajnya, non-violence has come to be an essential part of the Hindu creed. Yet his forefathers were no sentimentalist. They knew the value of truth however unpalatable it may be. They prized truth above feeling. They saw the necessity of violence. Construction and Destruction go *pari passu*. 'The passive submission may and does cause more ruin and bloodshed for the *Asuric* forces go on playing their parts unchecked and free, while the passive resister is watching the opportunity for effective exhibition of his methods. " But even soul-force, when it is effective, destroys. Only those who have used it with eyes open, know how much more terrible and destructive it is than the sword and the cannon, and only those who do not limit their view to the act and its immediate results can see how tremendous are its after effects. Evil cannot perish without the destruction of much that lives by the evil, and it is no less destruction even if we

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personally are saved the pain of a sensational act of violence. Moreover every time we use soul-force, we raise a great force of *Karma*, against our adversary, the after movements of which we have no power to control. A *Vashishtha* uses soul-force against the militant violence of Vishwamitra and armies of Huns and Shakas and Pallavas hurl themselves on the aggressor. The Christian martyrs perish in their thousands, setting soul-force against empire-force that Christ may conquer, Christianity prevail, soul-force does triumph, Christianity prevails, but not Christ, the victorious religion becomes a militant and dominant church and a more fanatically persecuting power than the creed and the empire which it replaced."*

The transformation of Sikhism was brought about by the persecution of some of its Gurus and of Hindus generally in the latter period of the Moghul Rule. Guru Govind Singh though representing the most peaceful devotees of God rightfully decided on the new course which gives us the modern Sikh who seem to be the most sturdy race of which modern Hindu can well be proud. The new passive resistance of the Sikhs has not gone unheeded, that is the Law of the

* Essays on the Geets, Arvind Ghosh.

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Universe. The Law of Karma does have "price of blood and suffering" that is being given. The existence of *Kshatriya* "acknowledges *Kuru-kshetra*, we must submit to the law of Life by Death before we can find our way to the life immortal."

VI

Control of force.

Is the brute force to sway the world? Will Humanity never take a step beyond its present state of strife and struggle? Violence can as much be abused and used for selfish purpose as any other human tendency. The world at present is suffering from the economic struggle. The greed of man is causing much more misery and it goes unheeded, and no League of Nations comes to remedy this evil because it is not carried on, in accompaniment to the cannon and the submarine, but amidst the equally deafening and destructive humdrum of machinery and suffocation of chimneys.

The present reaction seems to be against the gross misuse of violence. The *Rajasic* forces of modern humanity are gaining the upper hand. The *Sattvic* is left behind. But existence implies the trinity of *Sattva*, - *Rajas* - and *Tamas*. As long as the *Sattva* controls the working of the

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other two forces the whole goes on progressing. A set back seems to occur when any of the lower forces, get the power over the higher. The separation of the secular and the religious has brought about this evil to some extent. The policies of the states are controlled by the pride and vanity of the statesmen and the millionaire while the peaceful shepherd of Christ satisfied with his £emoluments and comforts mutely submits and prays for their victory. Yet when did he give his consent to the policy of his country's ministers? When did he get the opportunity of deciding whether his country is in the right? It is not his business he is told.

Some Indian politicians follow suit, while Mahatma Gandhi's voice seems to be a cry in the wilderness. Surely narrow sectarianism and bigotry are better kept apart but true Religion the universal Religion of Humanity to which the greatest Reformers and Sages of the world gave expression can never remain mute and leave the destinies of people into the hands of some greedy, vain and selfish people. There can be no stop to the ills of the state unless Philosophers become Kings or Kings become Philosophers said the wise Plato, or unless the Saints and the Brahmans guide

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the Warrior and the Ruler. The self-less and pure life of Vashistha made it possible for him to guide the princes of Ancient Ayodhya. The kings bowed before him for he had a power which was the purest and the holiest. It was not the power of a pope, it was the visible emblem of godliness and of God. Lord Krishna, the teacher is the charioteer of Arjuna, as long as it is so, the whole comes to a good end.

The final verse of the Geeta sums up beautifully the ideal state :—

‘Where’er is Krishna, *Yoga*’s Lord,
Wher’er is Arjuna, Archer Great,
There shall abide for ever more,
Fortune, success and righteousness ’

‘Where ever there is Lord Krishna, the teacher and the guide, and the brave Arjuna, the fighter, there you will find Prosperity, Victory, and Peace ’

Swami Dayanand, though an ascetic, a man of peace, a man who knew the power of mercy, who forgave those who attempted to poison him, nay who could actually help his murderer with money to escape the law of the land, yet had understood the law of existence rightly. Absence of anger is one of the ten characteristics

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of Dharma according to Manu, while Vedas sing of God as *Mitra* and the ideal of a man who would befriend all. All this was before his eye, and yet he felt the truth and declared it boldly and tried to wean his misguided countrymen to the true notions of a fighter. In interpreting the scriptures, he had to devote a whole chapter to *Rajya Dharma*. The ideal man like the ideal state is nothing without courage and the Kshatriya is the visible symbol of this virtue. ready to die and if need be ready to kill at the direction and the command of the wise charioteer Buddhi, Intelligence, as did Arjuna in following Krishna or as did Shivajee in obeying Shree Samarth Ramdas Swami.

But modern warfare has its own horrors, and deep and far reaching repercussions. It is this which needs some check. Whether non-violent war in the form of progressive noncooperation and civil disobedience will ever become a popular method of warfare and will prove effective in meeting tyranny, only the future can tell. It presupposes solidarity and extreme spirit of sacrifice among its votaries and would no doubt have a fair chance of success if states organized and developed it as they do their armament and army. Let us wait and see !

Seventh Chapter.

‘ GOD ’.

THE PERFECT PERSONALITY.

I

Need.

‘**M**AN is incurably religious’ is the verdict of scientific research in comparative anthropology.

To worship a higher being is a mental phenomenon common to the savage and the civilized. Even those who banished God far from their theology, raised themselves to that position implicitly while their followers candidly recognized this want and enthroned their greatest men as gods to whom worship and devotion could be offered. In spite of man’s greatest efforts, there is much in him which point to his littleness both with regards to his circumstances and to his Ideals. With these limitations it is natural for him to look above and to try to find or make some one to whom he offers his worship, and who is expected to be the realization of his loftiest dreams.

II

Its influences.

(1) God is the Ideal Person for all theistic people. The Pantheist who resolves the all into God and fights shy of personality as implying limited individuality, and thus imperfection, even he imagines his highest and most fundamental existence as the Ideal of all his own efforts. The Vedantist and the Sufi who demonstrates and feels that He is the All, even they are influenced by their conceptions. The All transforms them into a different being with a breadth of vision, a toleration, an all inclusiveness of feelings, a harmony and an evaporating dreamy existence. Similarly, if theism is a living belief with somebody, it is very natural that its influence be felt in the actions and development of men who hold such ideas and ideals. What turn the evolution of certain people will take, depends upon their conceptions of the God they adore.

(2) In a sense, our actions are of ideo-motor type. Strong ideas move us to act in a certain manner. There is an autosuggestion about it, a sort of self-hypnotization. We often find a child imitate what attracts his curiosity, what he admires

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The child admires concrete objects and learns to follow them. The grown up man can adore and admire the Abstract, and God as the Ideal Person is adored by a people and they grow after it. Life is not a march in a straight line, there are many forces that act and react on man's progress, still, for a theistic people the Idea of God does contribute in a principal way to the manner of their evolution. A glance at various current religions and their followers will instantly speak for the influence of such conceptions. The simplicity, the purity, the unbounded love of Buddha was alone able to infuse that spirit in the preachers of Buddhism and though expelled out of its very place of birth, it soon found an abiding place in most of the Asiatic countries, and its followers, though much degraded, yet number by millions. The self-immolation, the death with calm indifference which many of them displayed when India was first attacked by the barbarian hordes could only be expected from those who worshipped Buddha who gives himself to the world again and again out of Compassion for the Sorrowful Humanity. There would stand a whole line of these Bhikshus and the sword of the barbarous zealot will swiftly pass from one man to another, and they stood

there with mind steadfast on their worship. Not a murmur, not a sigh or sound except physical due to the action of swords or falling of heads and stumps. A long row of Christs would pass away — only Buddha, worshipped as the Compassionate could evolve such self-sacrificing lives.

(3) Again, the mechanical philosophy that came some centuries after Buddha, had its full effect upon its votaries. Perhaps a large part of the mechanical and monotonous ritual that its followers yet follow and the slothful peace that reigns among them is due to the same. Prayer wheels are set up and while such simple mechanism is at work for their *Nirvan* they remain busy in their routine. Life has no zest for them, it must be vegetated till our emancipation or as some imagine the final extinction comes. With the deterioration of race and with the consequent degradation, philosophic interpretation of Buddha's sublime teachings took a different turn. A new type of thinkers came into existence after Asoka, and their mechanical philosophy had its baneful effect upon the lives of so many people and the influence is still at work in China and Tibet, the largest mass of dis-organized humanity.

(4) The relation between Philosophy and

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Life is reciprocal and a new turn in one has a profound and lasting influence on the other. The virile, aggressive and fanatic Mussalman had its antecedent in a God who recommended the destruction of the infidles and who promised rewards for such wanton fulfilment of His wishes. It is such texts which appeal to the average Mussalman in India and Afghanistan, while Turkey and Egypt are bidding farewell to such a God. They mean to take their stand on Western knowledge and civilization. Their corporate life is guided by Western Science and Culture. If the traditions of Islam contain a different chapter, reveal wonderful toleration and love of knowledge, art and culture, it was no less due to such lofty and pure men at the helm who were broad-minded enough to emphasize those aspects of the Quran and such of the God's commandments which gave so good a turn to the evolution of its followers at certain periods of its history. The brotherhood of Islam is due to the Ideal, its highest feature and so are its darkest spots.

(5) The early Christian martyrs and the wonderful acts of self-immolations that are still not uncommon among the votaries of Christ owe not a little to the idea that God Himself came or sent

His only Son to emancipate and redeem sinful humanity.

(6) The Vaishnava Saints of India infuse such faith that some of its followers showed similar self-abnegation against attacks that Hinduism had to meet from time to time. If the heroic self-surrender of earlier Sikh martyrs was due to the Nanak's peaceful teaching and humility the transformation of Sikhism was no less caused by Guru Govind Singh, who worshipped Kali and Durga and incorporated the Devi Mahatam in the Scriptures of the Sikhs. The spirit of defiance showed by the Kunkas later was as much due to the Sikh Ideal as their resigned and Christ-like death when cornered by the powerful enemy. The average Hindu believes in Brahman the Pure Being, devoid of qualities while the world is a Delusion, a Maya and all existence is an appearance to him. Such a view of life is a necessary cause and perhaps an outcome of the present conditions of the Hindus. It breeds a spirit of tolerance and good will for all, so much so that even the Sikhs who had four of their Gurus and many other pure gems crucified at the fanaticism of Islam in India, could not think of any revengful policy as soon as they came in power. This one event speaks wonderfully for the peaceful

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spirit of tolerance which characterizes Hindu outlook on life.

(7) The *Sadhu* and the *Vedantist Gyani* thought and still think of nothing but of superimposition of *Maya* on *Brahman*, and when the greatest power is conceived by a people as if it is overpowered by some evil force the influence of such a view of the universe can be nothing but disastrous to the whole race. Life, being an appearance, loses all charm, while release from lower instincts and impulses not being possible for the common man a narrow life with its inevitable loss of strength, power and expansion, becomes the goal. There is no initiative left. To widen the horizon of life's frolicsome play and to loosen or stretch the bonds of society becomes impossible. If reforms have been possible, they were due to the existence among the Hindus of certain people who had different notions of Reality and the great literature and traditions of the people ever opened a fresh vision before those who came with eyes to see and who possessed a heart to feel.

(8) The *Bhakta*, with his chastened feeling, and devotional temperament had a different realization of the supreme. It was not a case of superimposition but of *Lila*, of sport, a voluntary play of

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III

True Ideal.

A true Religion and a true Law of Life can not but take account of the Idea of God that is so greatly to influence the life of men. In spite of much that is condemnable in Nietzsche, he gave free expression to a profound truth when he referred to Christianity as endangering a slave morality. The Western nations have evolved a civilization which owes its expansion to many and diverse elements, science and its later developments being the prominent ones.

God is the Saviour at the greatest. Such a view of a Highest Reality makes it possible for man to exalt incompetence and weakness, it neglects aspiration. The struggle for life and perfection is given up while humility, poverty and weakness are exalted.

The present-day Christianity is a complex phenomenon, the middle ages were a truer reflection of such a conception of God. At present the idea of God as a Merciful Saviour is acting as a check and counterblast to those new ideas and ideals which science and the power that it has brought in its train, have given rise to. The

Ideal of reform, of the will to expand. of affirmation of Life, of progress and struggle with imperfections, of a life that is permeating modern Europe and America is not consistent with that of traditional Christianity. There is a limit to everything. Social and political subordination of the weak by the strong is a menace which had its catastrophic outcome in the recent world war. Yet the new purposes which are dominating some of the leading minds in various countries for the uplift and progress of humanity presuppose a power and a potentiality in man which reveal strength and not weakness.

God is a Universal and Complex Personality. He is God of Humanity. not of a certain type of people. The artistic temperament, peace loving and the luxurious capitalist wants no struggle. He wants a saviour. a protector and Vaishnavism and Christianity are the products of such a spirit. Islam, Shaivism appeal to the strong man

To the Brahman and the thinker, an omniscient creator of worlds and evolver of existence appeals best, Vedantism is an expression of such spirit. This is an anthropomorphism of a type. Perhaps, man cannot rise higher than this. Yet a true idea of God is a necessary force in helping

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man in his onward evolution. This will check partial aberrations of human growth and mitigate the consequent struggle. The greatest teachers and saints understood the Reality, they realized the nature of God but the times necessitated their accentuation of certain aspects of the Ideal. Each came to fulfil and not to destroy. People forgot this law and their activities ran at a tangent, instead of returning upon themselves and thus completing the Ideal.

God is Universal, He is Harmony and Perfection. He sustains all. He is the Preserver as well as the Destroyer. Creation and Destruction are both His natural manifestations. He frowns in the thunder and the earthquake. He laughs in the lightning of the clouds. He has the softness of a flower and the freshness of the dawn. Unspeakable are His ways. He is Omniscient as well as Omnipotent. He is Rudra and Shanker. He is perfect in all ways. To realize Him one must know and sing his praises. Knowledge begins in learning what others can teach. It is assimilated by experience, by actual dealing with reality. Prayer means the effort and resolve to get nearer the truth that sages have vouchsafed to us. The Final Realization follows upon hard *tapas* to find

out the mysteries of the world. The student begins that knowledge and his *Stuti* which is acted upon and experienced in a householder's life. That is a life of Practical Resolve and Prayer is nothing else. *Upasana* or near-proximity comes as a final culmination of the search that begins with the life of man, with his wonder for all that is new and great around him.

The *Sannyasi*, who has known, grasped, learned, and felt, who has broken the shell of ignorance and left it as worthless, who has thrown away his individuality as a hindrance and a tinsel, it is he who reaches the goal that completes and perfects human personality. With a perfect idea of God the path becomes smooth. Everyman with his peculiar gifts has a legitimate road to walk upon. Action has rational explanation science is a legitimate pursuit, the artist, the social and the political worker follows a natural path of his evolution. The warrior serves a double purpose of evolving himself and protecting society from its human brutes. Such a harmonious view of God makes for Harmony and Peace. It is thus that Sankhya, Yoga and Vedant point to the same goal, the *Purshottam*, the *Parmeshwar*, the Lord of all creation. He is the highest Being who is Infinite

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in His manifestations, and Infinite are the ways that lead to Him, and to the Evolution of Human Personality, to the Ideal of Perfected Humanity, its final consummation. Knowledge is Virtue, knowledge is Power, and a perfect notion of God, the Ideal Person is essential for proper growth and progress of man; for, Religion is a great influence and God, the greatest moulding force.

The Perfected Personality evolves from the *Simple Consciousness* of a child, through the *Self-Consciousness* of an average man to the *Cosmic Consciousness* of Divine-in-man, which embraces all, loves all and knows all.

Eighth Chapter.

THE IDEALS OF LIFE

I

What ?

EVERY age has its ideals of life. Human beings are as much subject to the eternal law of flux as any other part of nature. Though eternal and immutable in their spiritual aspect, they have much in common with other beings in their phenomenal nature. The laws of moral life are eternal principles, yet the human consciousness is ever busy in formulating them anew. The growth of civilization, the evolution of social organization, the changes which the circumstances and environments of life undergo — all these, make it necessary for man to restate and reinterpret his ideals. To every student of human nature it is evident, that Man is essentially the same in one age as in another. It is, on this account, that one generation can understand and learn from a preceding generation. But in spite of the fundamental unity, he will be a bold man, who will deny the differences. It is

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these differences which cause so much confusion and misunderstanding, so much loss of energy and time, nay, so much positive loss of valuable material and such wisdom which if properly understood and assimilated would help in a very prominent way in raising the level of life, and thus make us better and yet much better

But there is no occasion for despair. In spite of blunders and serious mishaps, the human spirit is plastic enough to rise above the pressure and weight of its superstitions and creeds and plastic enough to come to appreciate what was left as worthless, and to be ready to learn from those who were regarded as lower people in a primitive stage of civilization and culture. Theologians and dialecticians have their places in society and own a share in helping and in turn hindering mankind in its march onward. But, thanks to the spirit of freedom and truth, which is the Essential of the Spirit, man is always able and ready to rise above partisan methods and sentiments. Every age and every country has its 'citizen of the world,' who can observe and study things in their true perspective and let their people see that 'there are more things in heaven and earth, than their philosophy dreams of'. Without his help, the 'ideals' of one age

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become the ' idols ' of the next

These two forces, the conservative and the progressive, the dogmatic and the sceptic, the partisan, fanatic and the open minded, catholic, the sectarian and the lover of truth, have each a legitimate part to play in the evolution of human society. Action and enlightenment are both necessary. The sectarian and the partisan supplies the motive power. It is the steam which propels the society and pushes it onward on its march through the ages. Yet the steam derives its existence from the vast expanse of water and air that lie outside. The steam engine would become worthless when taken from its surroundings. Sooner or later the sectarian begins to rot in the rut of conventionalism and formality. All life is sapped by his formulae and conventions. He becomes bound in the very chains which it forged for its adversary. Once again, there must arise, out of the common matrix, the free and the open fund of knowledge and truth, other and somehow more catholic wave which if it is to be of any practical advantage to society, should be a new party and a new sect. In its own time, it must give place to a still new substitute. That is the Law of Growth as one can read through the pages of

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history. Every new movement has its necessity in its environments, its existence and life in the open and free atmosphere of criticism and scepticism, and, the cause of its decay in its capacity and power of reform. Thus it originates, thus it subsists, and thus it decays. There is lot of vapour in the atmosphere, but in order to use it effectively it must be confined within a limited machine, only then can it prove effective. Electricity is all pervading, yet it becomes a source of power, it can light our lamps, move our fans, drive our cars, run our mills, only, when it is made to confine itself within the electric dynamo. Its power to do harm also comes from its power to be useful. Explosions of gas and electric fuse can burn massive magazines and cause so much loss of life and property only when these forces are enchained by man within the prison walls of his machines. So it is with the great Brahmnā, who is all pervading, the very essence of Being, Knowledge and Bliss, but it is only when He takes on the limitations and Upadhis of divine, human, animal, plant and material forms that He displays his Eternal *Līla* in such display of grandeur, power, wisdom, beauty and also such misery, ferocity, devastation as is evident to the discerning.

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All such inventions would be impossible but for the omnipresence of these forces throughout space. It is too much confinement which causes a sudden explosion. The deterioration of a new and progressive movement generally arises from its narrowness. The chains must be broken once again, and once again the Freedom of the Spirit must show its power and victory over the hardness and inelasticity of matter. All this fresh advance, this rise of new forces and master minds, comes from that vast and catholic ocean of Truth which, though, as such is ineffective to produce changes, yet is always powerful and fertile enough to cause the birth of such minds and movements which give a new push and from which society gets a fresh lease of life. The dead begins to revive and decay is replaced by growth and progress. Hence it is, that the two forces, the sectarian and the free thinker, the protestant and the catholic, the partisan and the 'citizen of the world' must and do live side by side. The seed and the soil are both necessary for the birth of a new life. These two are the 'pall-bearers' of society on its march onward. The Driver and the Fireman, the positive and the negative, the Dynamo and the all pervading Electricity, the *Rae* and the *Prana*, the energetic

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Adam and the patient Eve, it is both these which make possible the origin of fresh life and fresh force.

No only Life but Death is explainable on the same basis. Periods of decay and degeneration can also be accounted for by loss of balance. Too much catholicism among the learned gives rise to indifference for the vices of the masses. For them, 'there is a silver lining to every cloud', while the masses, secure under the license given them, remain imprisoned in the chains of dogmas and creeds, formulae and ceremonies, rituals and customs. The chains go on fastening till society is crushed under its enslaving grasp and if no new force arises from the vast ocean of wisdom lying useless, it finally becomes extinct, leaving behind its fossils to be examined by the curious student of the past. There is an esoteric side to every custom, however evil and degrading it may be - there lies the germ of decay and darkness. That is how the glorious India of Asoka and Chandragupta, of Rama and Krishna came to its present plight of ceremonialism and slavery, poverty and ignorance, from which the efforts of Ram Mohan Roy and Dayanand, of Tilak and Gandhi, of Tagore and Bose, of Ray and Raman are rousing it to a new ferment and a new life. The final extinction of Egyptian and

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Greek civilizations can also be traced to the same causes. The dark ages of Christianity point no doubt to the same fact. That Christianity survived, that India has survived is due to the elasticity and plasticity of spirit which ever gives rise to forces which try to elevate society and raise it from its confines to a new vision of its path in front and its goal ahead. The Chinese like, their little neighbour, are fermenting with life out of a stagnating mass of creed and ritual. Asia, the mother of all civilization and the cradle of all religions, is again rousing itself from its long slumber of centuries and going to take its rightful place as a leader of humanity. It is the new forces of progress and leadership that re-form themselves out of the vast Unconscious of Humanity. If persecutions only add to the force of the new risings, they are only blessings in disguise, for they test, purify and purge those who want to lead.

The necessity for change, for reinterpretation and reformulation of Ideals of Life being clear, it becomes easy to understand why every age has its own ways of thinking upon the deepest problems of life. Not only the change of our point of view, but the recurrence of similar movements can also be easily understood if we keep it in view that human

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nature is fundamentally the same everywhere and it should not be surprising if similar environments give birth to similar forces.

II

Value of past

Inspite of this similarity, it is impossible to live in the past. Old wine cannot be put in new bottles. "Living in the past is a vain aspiration and those who entertain it only succeed, so far they succeed at all, in getting hopelessly out of touch with their own age." "We have no age than our own to live in, and the true wisdom of life is frankly to live in our own age and to make the best of it neither bewailing the past, nor disparaging the present, merely because it is no easy thing to live well and make the best of life in any age" "To desire to live in some golden age (*the Satya Yuga*), of the past is a very graceful form of reaction and in the pages of Ruskin and of Carlyle (of Dayanand and of Gandhi) it is certainly made to look a very attractive one. But in truth it is an idle dream. There is no golden age of the past" "The only golden age that mankind will ever know is that which they make for themselves out of the time

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and place and circumstances, which environ their own fleeting existence. It is, as we have said, no easy thing to live well and make the best of any age ... It is better to bear those ills you have than fly to others that you know not of ".*

The past can guide us, but past must be recast into the mould of the present, only by sacrificing, its pastness can it serve the present. The seed must perish to bring forth new buds and flowers. The mother must risk her beauty, health and life to her new face in the cheery cheeks of the new babe. As long as we want to make the past live in the present in its entirety or in some of its parts, the whole must be a failure. The dogmatic dialectic of the Schoolmen could not prevent science and its progress inspite of their Aristotle and their Bible, it only stayed its course for a while. The fear of *Varna Shankar*, the bogey of *Kaliyuga*, the bewail over lost *Dharma*, the wasteful attempts to defend the very letter of the scripture and the attempt to take India to the time of Vedas and Upanishads of Rama and Krishna is as futile as it is mischievous. It cannot stop the onward march of new forces and new movements. Forsake your idols, worship the Ideal ever present

* *Modern Heresies from the Times* p.p. 124 125.

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in man. The past must be reinterpreted and recast 'Dissect it, and let it reveal its secret of success and glory. Look at Japan, at Persia, at Turkey, take heed lest nemesis overtake thee, the blind child of blind fanaticism. Readjustment and revaluation, is the very essence of spirit. Transvalue your values and do not engage in the wasteful effort of blinding your intelligence. Learn from circumstances and read sermons in what surrounds you'. Without an analysis of the past, without sacrifice of its sacredness and touch-me-not-ness, the past cannot serve us. A study of the Ideals of the different ages and different people will prove very useful, if carried on in that spirit. To learn and to accomodate, to adapt and to refashion, in this lies man's greatness. 'Do not give up your birthright.'

III

Historical.

Like all old countries, India had many phases of religious and moral thought. The earliest phase seems to be a worship of God as manifested in the multifarious forms of nature. The life of man was simple, least encumbered by artificial wants and conventions. The joy of life was in what appeared

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to them in the bountiful store of nature. The *Yajna* was its symbol of worship. Slowly but steadily, the inner life caught hold of man's attention. The *atman*, the *brahmna*, was the quest of their searching enquiries. The oldest Upanishads were secret discourses of such inquiries. The ceremonial is a necessary aspect of life. Soon it had its day. The *Smritis* abound in them. The *Yajna* gave rise to animal sacrifices and sensual enjoyments. The teachings of the Buddha were a reaction against the ceremonial sacrifices of the common and the scholastic dissertations of the recluse. The Buddha's silence about philosophy and great emphasis on moral life swung the pendulum to the other side. Shankaracharya proclaimed the unity of *atman* and *brahmna* and threw all moral life into the lumber-room of *vyavahar*. The new philosophy with its inevitable baneful effect on secular life, with its opposition of *samsar* and *paramartha* hastened the decay of political and social life, begun long ago in the period preceding the advent of the Buddha. Buddhism and Jainism with their emphasis on *ahimsa* softened the Indian mind, while the worship of idols replaced the omniscient and omnipresent *Brahmna*. Symbols and rituals formed the substance of Indian

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life. Loss of political power followed as a natural consequence of the influences at work. But man is never petrified. Though the people were outwardly oppressed, from among them arose the saints and *Bhaktas* in all parts of the country. They sung and taught the worship of the Divine, the great lover. Amidst outward animosity and bitterness, the sweet music of these saints was the only balm of life. They tried to wean the people from ceremonials and formal sectarianism. But time was not yet ripe for their message. The intellectual hair splitters of neo-vedant were still at work. The *paramartha* and *vyavahar* could be kept apart. So the hymns were chanted, while, except for the Sikh movement and the influence of Shri Samartha Ram Das on Shivaji, and a few others, the life of the people went on as before. The *tapas* of the *bhaktas* were forgotten, while their great faith in the redeeming power of God and His devotion was remembered. A formal devotion replaced the hard disciplined life of the saints. The Europeans came, their standards of life, their religion and finally their kingdom brought new forces into work. People mistook western science for christian religion. The educated began to grow sceptic of formal ceremonies and castebound

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society. Ram Mohan Roy tried to solve the problem for the educated Bengal by basing his faith upon the Upanishads and by formulating a new social code. But it had local influence merely. Ranade and his friends started the Prarthanassamaj and Social Reform. But none of them could influence the country, at large. Last, but not least, came Swami Dayanand from Kathiawar, who with his deep study of Sanskrit literature, old and new, with his *tapas*, his great faith in the scriptures began an all round reformation. He travelled up and down the whole country, held discourses with the learned Pandits of every great centre of learning, and tried to winnow the chaff from the grain. His work centred round the revival of Vedic literature, social reform and infusion of political consciousness, laying great stress on the purity and discipline of life. The Ideals of the Ancient Aryans were placed before the public in reasoned discourses and writings. It is an age of reason. Though a devotee and recluse, he felt his peaceful bliss for a rational revival of all that was good, noble and great in the scriptures. The process still continues and Lokmanya Tilak and Mahatma Gandhi are influences at work for the uplift of the Indian life in all its phases. Arbindo Ghosh and

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Rabindranath Tagore are great teachers, and New India is finding its voice in their utterances and writings.

IV

Ideals.

If one were to sum up the culture and life of the Indo-Asiatic branch of the ancient Aryans, one has necessarily to go to the *Upanishads* and the *Geeta*. The *Samhita* and *Brahman* literature have enough to support the development of thought in those so well-known jewels of scriptures. *Shraddha*, *Tapa* and *Brahmacharya* give us the trinity of Life's completest manifestations. Look at any saint, any great reformer; these three elements are found in the best of his life.

A faith which manifests itself in a disciplined life and leads to self-control, to the study of the Vedas and expansion of knowledge and finally to the Realisation of the highest spiritual reality forms the *Summum bonum* of life. The modern veroge Hindu is full of *Shraddha*, but is afraid of *tapas*. A dip in the Ganges or a single uttering of the name of God can bring him salvation. Asceticism is allied with men who have no self-control and who parade their ascetic practices

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to earn a livelihood, while the aspirer after Brahmma wants to realise the highest personality by intellectual dialectic alone. One cannot be unconscious of the many synthetic lives still present amidst us. But these partial caricatures of saintly lives are still looked upon with devotion and silent approbation by the common man. The great teacher Swami Dayanand stood for a synthetic growth of life. He tried to reconcile the different forces at work for the uplift of man. Extremes are pitfalls. Harmonious development is the ideal. The three-fold activity of mental man finds ample scope for evolution with these ideals of *Shraddha*, *Tapa* and *Brahmacharya*. The world is not to be decried but utilised as being the *Kshetra* of the Spirit, the field of activity, the training ground. Modern life both in the west and in the east cries out for peace, for light and for the right path of progress. Here is something for the betterment of life which can offer solace and growth to everybody, to whatever stratum of society he belongs.

The spirit of synthesis that Swami Dayanand tried to revive on the basis of a rational treatment of religion is not new. The Vedas, the Upanishads, the Mahabharata are its oldest manifestations. The Geeta is still the most widely read scripture

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of the Hindus. The tenth Guru of the Sikhs was animated with the same spirit in the arrangement of the Grantha Saheb. The Dassbodh and utterances of many saints all breathe the same fire. The Light of Truth is but an exposition of the ancient spiritual synthesis by Rishi Dayanand, in discursive vernacular. Tilak, Gandhi, Tagore and Arbindo Ghosh are swayed by the same purpose. The Indian mind has a horror of extremes. Its greatest men have always been pervaded by the synthetic spirit which embraces all, harmonises all, and stands for an all round development and evolution of humanity.

“ Man is a man for a that ” To think in extremes is as natural to man as to strive for the means. Man in India is no exception to this rule. Yet inspite of a swing in the pendulum here and there, the literature of the Aryans abounds in many beautiful syntheses. Even the Puranas with their mythology and ceremonials are pervaded by the same manifestation of Indian culture and thought. It requires reading between the lines, and the peculiarity will strike any impartial and close student of comparative studies. The same trinity which exhibited itself in *Shraddha*, *Tapa* and *Brahmacharya* finds its expression in the three-

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fold teachings of Geeta, *Bhakti*, *Karma* and *Jnyan*. The teaching that made them into stages or different paths to the goal is out of date. The most recent interpreters express themselves in terms of harmony. Arbindo Ghosh expresses himself thus in his Essays on the Geeta ; "The first step is *Karmayoga* the selfless sacrifice of works, and here the Geeta's insistence is on action. The second is *Jnyanyoga*, the self-realisation of knowledge ; but the sacrifice of works continues and the path of works becomes one with but does not disappear into the path of knowledge. The last step is *Bhaktiyoga*, adoration and seeking of the supreme self as the Divine Being and here the insistence is on devotion but knowledge is not subordinated, only raised, vitalised and fulfilled and still the sacrifice of works continues ; the double path becomes the triune way of knowledge, work and devotion. And the fruit of sacrifice, the one fruit still placed before the seeker, is to attain union with the Divine Being and oneness with the supreme divine nature." The life and writings of Tilak speak in the same strain. Tagore follows suit and in one of his poems makes God give the well merited rebuke to an ascetic who still believes in the opposition of worldly and spiritual life. Gandhi is no less insistent on advising

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to men. The *Lila* of *Brahmna* will bring peace and solace to every heart till the march of man begins to keep time with His great display. The West and the East are not different. There are two schools of thought who separate Religion from Life.

The opposition between the secular and the religious is best summed up by Mazzini thus - "It is very true that God exists, but the only thing that you can do is to confess His existence, and adore Him Politics are one thing, Religion another. Do not confound them together." This is the position in the West. It is being absorbed by Asiatic peoples as any student of contemporary history can see.

"God exists; but He is too great, too superior to all created things, for you to hope to approach Him through any human work. The earth is of clay. Life is but a day. Withdraw yourself from the first as far as possible, and do not value the other above its worth. What are all earthly interests in comparison with the immortal life of your soul ? Think of this, Fix your eyes on heaven. What matters it how you live here below"*

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The trend of thought is characteristically Indian and that of a neo-Vedantin. He continues : "Of those who thus speak to you, the first do not love God, the second do not know Him." "Say to the first, that man is one. You cannot divide him half."

"To those who speak to you of heaven and seek to separate it from earth, you will say that heaven and earth are even as the way and the goal are. Tell us not that earth is of clay. The earth is of God."

"God created us not to contemplate but to act. He created us in His own image, and He is thought and action or rather in Him there is no Thought which is not simultaneous Action."*

Since the reformation and renaissance in India began, up to the present day, the same cry rings in the utterances of its greatest living men. In fact without such an effort and such a revolution in thoughts of men, no nation can rise and no country can attain Liberty. In the spirit of Synthesis "Contraries harmonise with each other, the first harmony springs from things that are unlike."†

* • Ibid •

† Paul Richard.

CONCLUSION.

"We should then begin to realise that the modern cry 'Back to the Vedas' is as thoughtless and harmful as it is impossible to carry out into practice. It is like expecting a grown up man, with all his merits and demerits to 'grow' back into a babe. The result of such an attempt on our part would only end in imbecility, even lunacy. It is impossible to forswear the experiences of the last six thousand years, even if it were expedient as it is emphatically not. Not 'back', but *ahead forward* should be the cry. In that only lies life."

Life is a process and so is *Dharma*, which is but the reaction of humanity to the eternal laws of nature. If it is so, the cry 'backward' may look quite reactionary. But, if *Dharma* is the reaction of humanity to eternal nature, in essence, the reaction, from age to age must be fundamentally the same. So the cry 'backward' need not be merely reactionary. 'Back to the Vedas' and 'Ram Rajya' need not only indicate going back upon all these experiences of thousands of years. It certainly indicates revival of a certain attitude and outlook, which has become warped and clouded by the hardening process of custom and convention. Spiritually, the goal is the awakening of the *Atman* to its own Reality, its pristine purity. Revival is not necessarily reactionary. It is often a getting rid of evils and superstitions which have enchained the freedom of man. The Vedic times and early periods of our history have

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a freshness and comprehensiveness of outlook and all-inclusiveness of attitude that is quite a necessity for the purpose of going forward.

In self-defence against the aggressive foreigners we have more and more receded within the shelter of conservatism and thus made ourselves more and more helpless in view of difficulties that stare us in the face. It is by returning to the fresher and more comprehensive outlook of Vedic Times, the times when we were master of our homes, and when we thought and acted like free-men anxious to expand, progress and go ahead, and not in fear, nor in mere self-defence. The past cannot be brought back but the spirit which animated our victorious and self-expanding forefathers can be revived and can rejuvenate us no doubt. The blood of an old man can be rejuvenated by an infusion of the blood or glandular transplantation from a younger man, so do we hoary with age and hardened with the blighting pressure of custom and convention need that fresh outlook and comprehensive attitude which breathes in the hearty outpourings of the Vedic Rishis and in the actions and conduct of our great heroes of early times. Let us grow in the soil to which we are rooted.

मोक्ष-साधन-माला

का

पहिला पुष्प

श्रीमत्परमहंस

योगिराज श्रीस्वामी सियारामजी

के

जीवनचरित्र और उपदेशपूर्ण पत्र

सम्पादक —

कृष्णकुमार एम० ए०,

ग्रन्थ दो भागों में विभक्त है :—

पूर्वाह्न (जीवनचरित्र)—१. शिक्षाकाण्ड — ५ प्रकरण

२. साधनाकाण्ड—१० „

३. सन्यासकाण्ड—१० „

४. जागृतिकाण्ड—२५ „

५. निर्वाणकाण्ड—१० „

उत्तरार्द्ध—उपदेशपूर्ण पत्र— (संख्या १७२)

पृष्ठ-संख्या ६८६, आकार २० x ३० = ६६, छपाई सुन्दर

मूल्य — सजिल्द १॥ , ची० पी० द्वारा २=)

मिलने का पता : सम्पादक